REPORT ON
SULU MOROS

BY

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Name of tribe: Sulu Moros.

Place and date of report: Jolo, Jolo, P.I. Sept. 23, 08.

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XXI.-HISTORY.

All the information given in this report applies to allthe moros in the Sulu Archipelago, with the exception of the tribe known as the Samal Pallao. These people are not Mohammadans. They worship the devilfish as their God; they have no form of Government; they have no permanent habitations; they live entirely in boats along the coast; they are absolutely devoid of morals; they practice incest.

The chapters on history, and Musiw and Dancing are incomplete.

The history of the people is given only to the time of the first Sultan. Since that time a written record of events has been kept and is in the possession of the present Sultan. Owing to the limited time for the preparation of this report, the translation of the record could not be accomplished.

For the same reason, many poems or songs could not be reported upon. They first have to be written in Arabic and then translated. An English translation that is intelligible required more time than could be given.

CHAPTER I.

ORIGINA AND NATURAL PHENOMENA.

1. The Moro's conception of the origin of mankind is derived from the Arab Bible. In general it coincides with the belief of the Christians. The Moros believe in the creation of Adam and Eve; the destruction of the earth by flood; the construction of Noah's Ark; the preservation of Noah and his three sons and thier wives; and the final landing of the ark on Mt. Arat. they believe that they are the descendants of Noah's son Shem and that the first of thier people were brought to this island by Skander Jokanin. The legend concerning him is as follows. Some time after the landing of the ark on Mt. Arat, Skander Jokanin had a dream in which he saw many bea beautiful and uninhabited islands seperated from each other by large expanses of water. He wanted to go to these islands but was puzzled as to how to get there. He was told in the dream that if he would blow hard he could create a wind, and that if he would jump up into the air the wind would carry him to these islands. Upon awakening, he blew as directed in his dream; jumped into the air and was carried by his self-created breeze to the island of Java. From there he was bourne in the same manner to Manado, int the Celebes group, and then to Jolo. He returned from Jolo to Arat, and, taking a man and a woman, one in each hand, he carried them through the air to Java. Manado and Jolo were peopled in the same manner.

2. The Moros believe that God created the earth. In the beginning all mater was in the form of a large diamond stone. God saw this stone and turned it into water. Out of this water He made land and water; then He commanded a steady wind to blow from below. This wind, blowing continuously, holds the earth suspended in the surrounding air.

3. Ignorant Moros think that the earth is flat and that this wind which God commanded to blow from below, in addition to holding it suspended, turns it around, thus causing day and night. Moros familiar with the Bible believe that the earth is round. They express thier idea of its size by saying that a bird with the necessary endurance could fly entirely around it, flying all the time, in five hundred (500(years.

4. Except for believeing that God created the sun, the moon and the stars, the ordinary Moro has no knowledge of the heavenly bodies or the forces which control them. They do not know the cause of the rise and setting of the sun or moon. According to thier belief and angel is responsible for the movement of these bodies. There is a rope attached to the sun and moon, and wh when day comes, this angel pulls up the sun and pulls down the moon setting the sun upon a road which its travels, pulling it down again at night.

The Stars, they say,were made by God for the farmer and the sailor; for the farmer to tell the seasons, and for the sailor to estimate positions. The stars shine all the time, but during the day the sun's light is so bright that they cannot be seen.

5. The accurate idea of these people concerning the phases of the moon stands in curious contrast to thier mythical beliefs concerning other heavenly phenomena. They believe that the moon shines by the reflected light of the sun; and that the moon so travels on the road upon which the angel places it that the earth intermenes and cuts off the light from it by varying degrees, thus causing its different phases.

6. The road upon which the sun and the moon travels anters into their belief regarding eclipses. They believe that there is a fork in the road and that sometimes the sun and the moon takes the wrong road, thus passing out of thier sight for a time. They have a legend from thier Arab Bible about an eclipse that occurred a long time ago. It relates that the people were in doubt concerning the identity of God. A quarrel arose. Some said that God is the sun; others that God is the moon; still others that God is light. A wise man came to settle the quarrel. He said God is indestructible; light can be destroyed by covering it up; therfore light is not God. He told them to pray to thier Gods, the sun and the moon, a and that he would pray to God. They did as directed and eclipses of both the sun and the moon occurred. It was thus demonstrated that both the sun and the moon were destructible and neither therefore was God.

7. The Moros conceive that the earth has veins like the body. The changes in temperature of these veins cause them to shake, thus shaking the earth. Earthquakes occurring at certain time s have special significance. Whenever one occurs, they consult their Bible and find out from it whether the times following are going to be periods of peace or periods of war. Volcanoes, they say, are caused by the burning of combustible material inside the hills. This combustion causes fire and smoke to burst from the ground.

8. Changes in the weather are believed to be due to the position of the sun in the heavens, that is, its distance north or south. They say that the general temperature changes every three years. One year it is very hot; the next year it is normal; and the next it is very cold. The cause of this ratation they do not know. The monsoons, they believe, are due to the position ofbthe sun north and south in the heavens.

9. It is believed by the Moros that the earht turns with such great rapidity that the water from the sea is thrown up to a great height. The wind strikes it and carries it up to a certain point in the upper air where it is condensed and falls to the earth as fresh water. God desires the rain to fall to enrich

the earth, but the Devil tries to prevent it and sends little devils to sit on each drop and keep them from descending to the earth. God sends an angel to scare these little devils away. This angel roars at them and takes a large stone from Hell's fire and throws at them. The roaring of the angel is the thunder, and the light caused by taking this stone from the fire is the lightning. The Moros claim to have found peices of this stone; they call it the "teeth of the thunder" and say that if it strikes a tree or a house it will set fire to it.

10. Their conception of the cause of the rainbow is partially correct. They believe that the different colors are due to the obstruction of the sun's light by water. It could not be ascertained, however, that they were familiar with the principles of the spectrum. They do not understand that a single ray of light contains all the colors seen.

CHAPTER II.

Government.

1. The Sulu Moros are distributed over all of the islands, which are inhabitable, in the Sulu Archipelago. They also occupy the islands of Palawan and Basilan.

2. Their possession of this territory has not been disputed. Boundry lines between districts are well defined and are not disputed.

3. The population of the island of Jolo is approximately thirty-five thousand; of the entire Sulu Archipelago, sixty thousand.

4. The land over which the Sultan ruled was divided into districts, and over each of these districts was appointed a head man called "Panglima". Each district was subdivided and an office was appointed over each subdivision.

The chiefs in order of rank below "panglima", who governed subdivisions, are:

Maharajah Pahalawan,
Maharajah Bungsawan,
Maharajah,
Nakib,
Olangkaya,
Paduka,
Laksamana.

The sultan ruled the districts through his panglimas. Each panglima was responsible to the Sultan that the Sultan's decrees and the laws adopted by the Moros were enforced in his district. The panglima in turn held his subordinates responsible for their subdivisions. Each panglima and the subordinates named above, in addition to being executive officers, were judicial officers, and had jurisdiction over infractions of the law, of any degree, which occurred in their districts. They also acted as police officers; arresting violaters of the law who refused to come in.

In case violaters of the law operated in other districts than their own, or ran away from their own districts to avoid punishment, and the people refused to give him up, the Sultan interfered and saw to it that the law breaker was punished.

5. In the Capitol, the Sultan's place of residence, were the following civil and judicial officers. The Dattos mentioned were called "dattos by appointment" or"dattos with office". They were dattos appointed to office by the Sultan and were his cabinet officers, acting as his advisors. The other civil and religious officers were appointed by the Sultan from the "Mantili" Race, which was the lowest order nobility.

Titles of Dattos with office in order of rank with duties:

1. Datto Rajamuda	(Second in rank to the Sultan; (not necessarily his son. Crown Prince.
2. Datto Maharaja Adinda.	(Had general charge of the food, (arms and powder for the fighting (men. Also prime minister, of high- (est class, to Sultan.
3. Datto Milvahar.	(Admiral at sea. General on Land.
4. Datto Lajalout	(Captain of men that fight at sea. (He was junior to Milvahar at sea (and had no command on land.
5. Datto Moluk Bandara- sa.	(Was the official who received (complaints from boats coming into (the harbor.
6. Datto Molukahar	(Was ordnance officer and quarter- (master. Was junior to Maharaja (Adinda.
7. Datto Maharajah Lyla	(Supervised the armorers; had gen- (eral charge of repairs.
8. Datto Juhan Pahala- wan.	(Commanded the field during war.
9. Datto Tomanggong.	(Sultan's representative on expe- (ditions. Was the official who (announced the Sultan's orders.
10. Datto Bandahara.	(Had charge of the natural re- (sources of the country.
11. Datto Manancha.	(Minister of state; had charge of (correspondence.
12. Datto Sahibulmal.	(Secretary of the Treasury.
13. Datto Sabandal	(In charge of the customs and taxes.
14. Datto Sylama.	(Had charge of the weights and (measures.
15. Datto Sawajaan.	(Was harbor master. Had charge of (arrangement of boats in the har- (bor.

Titles of religious officers in the capitol. These were appointed from the Mantili race.

1. Kathie.	(Head of church and state; prime (minister of lower classes.
2. Rakibul.	(Chief executive of the religious (order.
3. Arip.	(Religious judge; imposed penalties (for violation of the religious law.
4. Katib.	(Secretary. Writer of the records (of meetings, etc.
5. Emam Halipa.	(Priest who officiated in church.
6. Hatib Muallam.	(Read sermon; service for feast of (Hari Raja, and fast of Ramadan.
7. Hatib.	(Read Friday sermon and Hoetba.
8. Bilal.	(Summoned the people to church.
9. Irrip.	(Collected and paid alms.
10. Mathil.	(Counted the people in church. The (Hoetba could not be read unless (forty healthy people were present. Hermaphrodites and impotents did (not count. It was the Nathil's (duty to ascertain if forty, exclusive of hermaphrodites and impotents (were present and to announce the (result.
11. Santili.	(Had charge of the shoes and belongings which were left at the door of (the church.

Titles of civil officers in the capitol. These were appointed from the Mantili race. Some of these officers, down to and including Laksamana, were subordinate to a datto with office.

1. Panglima Daira.	(Chief justice. Chief of panglimas (in war, under Datto Juhan Pahalawan.
2. Olandkaya Malic.	(Under Datto Bandahara; had charge of (land and natural resources.

3. Olangkaya De Kaddong.	(Deputy treasurer; under Datto (Sahibulmal.
4. Bantala.	(Prevented looting in case of fire. (Had no Datto as superior.
5. Binatala.	(Assistant to Bantala.
6. Nakib.	(Assistant ot Panglima Daira in time (of war and pace. Under Datto Juhan (Palawan.
7. Olang Kaya.	(Charged with building temporary (shelters when there was a meeting (of the people at the capitol. Official decorator. Under no datto.
8. Almalul.	(Color bearer. Under no datto.
9. Munabbie.	(Charged with gathering foor for a (small detachment in war; gave notification of meetings in time of (peace. Under no datto.
10. Mulatib.	(Charged with seating people in order of rank when there was a meeting at Sultan's palace. Under no (datto.
11. Laksamana.	(Under Datto Maharajah Lyla. Supervised armorers; general charge of (affairs.
12. Munarie.	(In charge of market.
13. Panghulu.	(Was the only person who could wake (the Sultan, not excepting any of (the Sultan's wives.

Every district into which the country is divided had its staff of civil and religious officers.

Civil officers of a district:

1. Panglima	(Governed a district; also a judge.
8. Maharajah Palawan	(Governed subdistrict; also a judge.
3. Maharajah Bungsawan	(Governed subdistrict; also a judge.
4. Maharajah	(Governed subdistrict; also a judge.

5. Nakib	(Takes Panglimas place when he is disabled in battle. Petty judge.
6. Olangkaya	(Deputy Nakib. Petty judge.
7. Paduka	(Deputy Olangkaya. Petty judge.
8. Laksamana	(Rules a small village. Petty judge.
9. Sattia	(Panglimas' orderly.
10. Mamangko	(Panglimas messenger to Sultan.
11. Panghulu	(In charge of market; also charged with waking the Sultan when occasion requires.

The religious officers of a district are;

1. Emam Muallam	(One for each district. Chief priest of district.
2. Emam	(One for every church.
3. Hatib	
4. Bilal	

Their duties are the same as those noted for the same officers in the capitol.

6. The titles Sultan,
Datto,
Manterie,
Salip, are hereditary titles. Dattos belong to the race of Sultan's, eother in direct or indirect line. Salips belong to the race of prophets. Manterie is a hereditary title corresponding in a way, to the title "duke" or"ouunt". A man may be born a Datto, manterie, or Salip, but not a Sultan while the title always falls to one belonging to the race of Sultan's, and althoughan effort is made to confer it upon one as near to the deceased Sultan as possible in relationship, it is not always bestowed upon his eldest son. All other titles given to the dattos in office are included in this latter class. All titles except "Sultan" are acquired through appointment to office by him and are not hereditary. For instance, the title"Lajalout" would not of right pass to the son of a Datto Lajalout, although he would be a Datto. The title of Lajalout, like the others, is conferred by the Sultan.

When a new Sultan was to be selected, all the dattos by appointment; all of the civil officers in the capitol, down to and including "Malatib"; all the religious officers in the capitol, down to and including "Hatib Muallam"; all the panglimas o of the districts; all of the Emams Muallam of the districts; gatheredn in the Sultan's palace and considered the members of the deceased's family who were eligible, he was choosen. If not, the dattos nearest in relationship to the deceased were considered and voted upon; the one having the greatest number of votes was chosen. When the choice had been made, the new Sultan and the officers voting were seated as follows;

All other officers facing in direction of arrow.

Datto Molokhar — Datto Maharajah Bandahara — Datto Juhan Palawan.

Datto Lajalout — New Sultan — Datto Milvahar.

Datto Maharajah Adinda

Datto Maharajah Lyla

and the result of the election was read by the Kathie. The new Sultan then went to his throne where he received the officers who were present at his election. The choice was proclaimed to the people through messengers.

When a datto was appointed to office, a commission was made out for him by the Sultan, and sent to him upon a silver plate. In the presence of the people who had gathered, the datto, who had dressed in his finest clothes and wearing his best barong, took this plate and put it upon his head, then into his lap, and then handed it to the Kathie. The Kathie then read the commission to the people and instructed the people to call the new datto by his title, as for instance, Datto Lajalout. After this a gun was fired. A feast was then had and after this games were held.

When anyone below the rank of datto is appointed to office, the ceremony of installation is the same with the exception that a brass instead of a silver plate is used for bearing the commission.

7. Family records are kept by a few of the best families. They are written histories of the family from the time of the first Sultan, about four hundred years ago. In them are also contained records of the land holdings, giving in every case

definite boundaries. One record was examined which covered thirteen generations. These records are handed down from father to son.

In the time of the Sultan's rule, tribal records were kept at the capitol bt the Kathie.

8. The following is the Hoatba which is read during service every Friday; at the end of the fast of Ramadan; at the Hari Raja (which is a feast on the first day of the Shawal month) and on the first of the month Julhadji.

Forty men, exclusive of impotents and hermaphrodites have to be present before it can be read. It is read by the Hatibm, and at the end of the reading all the men present go and kiss him on any part of the body except the umbilical cord. If kissed there he will die within a year. This has been prooven. The Hoatba is the list of the Sultans.

THIS A KITAB WHICH SHOWS THE NUMBER OF SULTANS HERE IN JOLO AND THEIR WORK, SO AS TO SERVE AS AN EXAMPLE TO HIS SUCCESSORS WHO MAY COME AFTER HIM. SULTAN IS THE HIGHEST OF THE GREAT TITLES AND IS THE HEIR TO ALL GREATNESS. HE IS PURE AND IS PITIED, LOVED BY ALL. SUCH AS:

SULTAN SARIPHUL HASIM. God gave him brightness and greatness here in Jolo, people say that he was wise and had great fame. His work still lives. He reigned 15 years (Mohammadan year 808-823

SULTAN KAMALUDDIN. People say that he loved his subjects, and his rule was good. He reigned 22 years (Mohammadan year 823-845).

SULTAN ALAWADDIN. People say that his offspring are proper heirs to the throne; People say that he governed according to Mohammadan religion. He reigned 20 years (Mohammadan year 845-865.)

SULTAN AMIRUL UMRA. People say he reigned according to the laws of his grandfather. He did not believe false reports. He reigned 21 years (Mohammadan year 865-886.)

SULTAN MUAIJUL MUTAOADIIN. God gave him strength to rule. People say he was very kind and never refused to give alms. He reigned 13 years (Mohammadan year 886-899).

SULTAN NASIRUDDIN. I. People say he was very brave and killed bad people. The country was quiet under his rule. He reigned 16 years (Mohammadan year 899-915).

SULTAN MAHOMMAD HALIM. People say he was very wise in worldly matters and heavenly matters. He reigned 18 years (Mohammadan year 915-933).

SULTAN BATARASA. People say he wanted to have everything neat and clean and his people contented. He reigned 15 years (Mohammadan year 933-948).

SULTAN MUALIL OASSIT. PEOPLE SAY THAT HE WAS A GREAT RULER AND HIS people respected him. He had a fight with the Spaniards on land and sea. He reigned 7 years (Mohammadan uear 948-955.)

SULTAN NASIRUDDIN. II. People say he was very good; he had a charm of greatness; he was very humble. He reigned 14 years (Mohammadan year 955-969.)

SULTAN SALABUDDIN, had a fight with the Spaniards; he killed pretenders and people who disobeyed the laws. He reigned 19 years (Mohammadan year 969-988.)

SULTAN AHLI. He had no trouble whatsoever; his reign was quiet. He reigned 2 years (Mohammadan year 988-990.)

Sultan Sahabuddin. He was very just in worldly and heavenly matters He reigned 13 years (Mohammadan year 990-1003.)

SULTAN SAPIUDDIN. People say he was very considerate. He reigned 18 yaers (Mohammadan year 1003-1021.)

SULTAN BADARUDDIN I. He was very brave and manly; he had a fight with the Spaniards; he reigned long and just; his laws were the laws of the Koran. He reigned 21 years (Mohammadan year 1021-1042.)

SULTAN HASARUDDIN. People say that he was very kind. All Mahommadans submitted to him. He reigned 25 years (Mohammadan year 1042-1067.)

SULTAN ALIRUDDIN I. He was AMIRI MUMININ holy; he taught his people the road to God and he knew many things; he was very good and very strong. People say that he left his country. He went to another country because his country was cursed. He returned to his home and lived in peace by the wish of God. He reigned 34 years (Mohammadan year 1067-1101.)

SULTAN MUAIJUDDIN upheld tthe laws of God. People say that he did not believe ill reports; he submitted to pain. He reigned 14 years (Mohammadan year 1101-1115.)

SULTAN MOHAMMAD ISRAIL. People say he reigned in peace. His subjects were happy. He reigned 13 years (Mohammadan year 1115-1128.)

SULTAN ALLIMUDDIN II. People say that he was very kind and fed the poor. He reigned 15 years (Mohammadan year 1128-1143).

SULTAN SARABUDDIN studied the laws , how to govern. He loved the people and helped those that had been wronged. He reigned 20 years (Mahamadan year 1143-1163).

SULTAN ALLIMUDDIN III. People say that his actions were very good. He gave his people from the State Treasury. He reigned 18 years (Mahommadan year 1163-1181.)

SULTAN ALLIUDDIN was very great and ruled by the Koran. People say he was a conqueror and killed the people who did not obey the laws. He reigned 17 years (Mahommadan year 1181-1198).

SULTAN SAKIRULLA fought with the Spaniards. His belief in God was great. He taught his people to uphold the Mahommadan faith. People say he loved his subjects very much and walked about at midnightand listened at the houses so that he would know the troubles of his subjects; those that had been done wrong by, and to find out who was poor, and would at once help them from the State Treasury. He reigned 19 years (Mahommadan year 1198-1217).

SULTAN JAMAIUL KIRAM was very good and wise; he knew everything. He intended to make a pilgrimage to mecca but God did not fulfil his wish. People say he was very humble and very soft-hearted. He loved the poor and orphans and gave them from the State Treasury. He did not believe false reports. He taught the people to do right and not to do wrong. He was very just and considerate in his judgement. He reigned 26 years (Mahommadan year 1217-1243

SULTAN MOHAMAD PALALUM was very careful in his actions so he would not do wrong; he was very brave to enforce anything that was for the good of the country. People say he fought with the Spaniards. He left his capitol and went into the interior with all his greatness. He visited all the towns of Jolo to find out the troubles of his subjects he was so good. He reigned 27 years (Mahommadan year 1243-1270.)

SULTAN MAHOMMAD JAMALUL ALLAH, called the great, His name was famous among all Mahommadans. People say he fought the Spaniards He left his capitol and went amoung strangers, all of whom he loved. Mohammadans and all others. He gave the poor priests and the orphans from the State Treasury. He cut the hands off the thieves. He reigned 27 years. (Mahommadan year 1270-1297.)

SULTAN MAHOMMAD BADARHDDIN II.the young MAHOMMAD. He was very good and kind. People say he made a pilgrimage to mecca with his wife and family. All his subjects who accompanied him had their expenses paid by him. He returned to his country with all his greatness He reigned 2 &½ years (Mahommadan year 1297-1300).

Those are all the Sultans who reigned in Jolo.

Written by Tuan Hadji Butu, Prime Minister of the Sultan of Jolo, 24th of the moon ZIL KAEDA in the year 1321.

NOTE: Sultan Hadji Mohammad Jamalul Kiram is the present Sultan.

The present Christian year, 1908, corresponds to the Mohammad -an year 1326. The Mohammadan year has 354 days divided among the months as follows:

	Mohammadan months.		
1.	Moharran	30	days.
2.	Sapal	29	"
3.	Kabi Awal	30	"
4.	Rabi Ahir	29	"
5.	Jumadil Awal	30	"
6.	Sumadil Ahir	29	"
7.	Rajab	30	"
8.	Shabaan	29	"
9.	Ramadan	30	"
10.	Shawal	29	"
11.	Julkaida	30	"
12.	Julhadji	29	"

The following , relating to the succession of present Sultan to the Sultanate, is quoted from a report of Col.W.W.Wallace, 15th Cavalry.

When Sultan Hadji Balaruddin died in 1884, his half brother the present Sultan Mahammad Almirol (Jamalul Kiram) succeeded to the Sultanate. He was proclaimed Sultan by the Moros.

At the same time Moro chiefs, headed by Panglima Dammang, elected Aliuddin, Kiram's uncle as Sultan. Aliuddin was then living at Matanda; He was a prominent chief and the Spanish Government had given him a camp of disciplinarios as protection. When it became known to the Spanish Governor at Jolo that Aliuddin had been elected Sultan in opposition to Kiram, the Governor Julian Gonzales Parado sent Captains Darnell and Zamora to Aliuddin ordering him to leave Matanda which was in the Spanish Zone. He left the same night for Paticol. Aliuddin had accepted the Sultanate from the Spanish, but afterwards he was afraid to be proclaimed, hence his expellation from Matanda by the Spanish, who told him to fight it out with Kiram, as they were not going mix up in Moro affairs. There existed now two rival Sultans of Jolo. A war ensued between the two Sultans which resulted in a victory for Sultan Kiram, and caused the flight of Aliuddin to Basilan.

In 1886, a commission headed by Don Pedro Ortuoste arrived in in Jolo to take Almirol Kiram to Manila to there be formally installed as Sultan of Jolo by the Governor General of the Philippines. The Sultan consented to go, but was persuaded by Moro chiefs headed by Panglima Dammang to withdraw his consent. Panglima Dammang and the chiefs said that if he, the Sultan, went to Manila to be formally installed by the Governor General, they would proclaim another Sultan, as it was not mentioned in the agreement that the Sultan of Jolo should go to Manila to formally installed by the Governor General. The commission returned to Manila without having accomplished its object.

Don Pedro Ortuoste was sent from Manila to Jolo to bring one Datto to the Capitol of the Philippines, who would accept the Sultanate from the Spanish Government. Datto Harun, an uncle of the present Sultan, then residing in Palawan, was sent for and told the Governor General's intention and offer, which he accepted, under condition that he be upheld by the Spanish Government, and that the Spanish Governemnt would protect ancient rights, customs and religion of the Moro people. Harun was taken to Manila and there proclaimed Sultan of Jolo by the Spanish Government.

Some chiefs remained loyal to Almirol Kiram, others following Harun. Governor Arolas of Jolo made several expiditions against the loyal chiefs, also against the Sultan Kiram during the year 1887 and 1889. The elder chiefs run obstinate in their loyalty to the Kiram, who maintained that Kiram was true heir to the throne, and when the Spanish found that their election of Harun caused them a great deal of trouble they sent Alejo Alvarez, Chief Interpreter of the Philippines, to Jolo to investigate the matter.

In 1894 Don Alejo Alvarez, Chief Interpreter, arrived in Jolo. The Sultana Inchy Jamela, Sultan Kiram's mother, promised him that if her son was made Sultan of Jolo, that is recognised so by the Spanish Government, he would pay to the Spanish Government ten quartos (12 and 1/2 cents, Mex.) per annum for each Moro, as contribution. A commission, among whom were Maharajah Ahang, Lagbai Hanapi and Jnchy Usup went to Manila and finally arranged this matter. When they returned, the Sultan who was kept in ignorance of these proceedings was informed. He consented to pay the contribution and an agreement was signed by him, the Sultana, mother, Datto Pangiran and some ministers in Maibun, that the Sultan should pay to the Spanish Government the above mentioned contribution which was compunded at $5000., Mex., annually, when reinstated. The Chiefs were kept in ignorance of this fact.

Harun was then persuaded by Alejo to abdicate. At first he was reluctant, but consented when advised by the Spanish Governor at Jolo to do so. After his abdication he left for Palawan.

About two months after Harun's departure, Governor General Blanco arrived at Jolo and Sultan Almirol Kiram was sworn in as such.

During all this time the Dattos and Chiefs were not informed of the contribution. On the first of January 1895 the Governor General ordered collection of the same. This order surprised and caused consternation amoung the Moros. The Moros who were already hostile towards the Spanish Government on account of their runaway slaves, whom the Spaniards protected, seized this opportunity as the time to commence hostillities against the Spaniards. On the 15th of t that month the Sultan paid an installment of ₱2500.00 in cash and pearls On february 4th, 1895, Governor General Blanco arrived from Manila and negotiated with Datto Kalbi; the Dattos ceased hostillities. Both Dattos blamed the Interpreter Panai for misinterpretation, and he was sent away from Jolo. Vicente Alvarez, the son of Alejo Alvarez, replaced him and was later appointed Datto Timangung by the Sultan.

The Governor General being pleased that the Sultan had kept his promise to pay contribution, reduced its amount to $2500 Mex., annually.

In april the same year, the Sultan and Dattos Kalbi and Joakanain commenced war against each other. Governor General Blanco gave to the Sultan the loan of 125 Remington rifles and about 23,000 rounds of amunition. The Sultan's perty had invaded the Datto's territory and victory was within his reach when Panglima Dammang turned traitor and attacked the Sultan's forces from the rear. This turned the war in favor of the Dattos who advanced as far as Bud Kumarai, when Governor Hernandez interfered and ordered the Dattos to return to their homes, threatening to assist the Sultan if they disobeyed. This ended the fight.

CHAPTER III.

laws.

1. Murder, adultery, incest, stealing, abduction, elopement and false claims are held to be crimes under the laws of this tribe.

2. The laws are not the arbituary will of the tribal head or local head man. They are drawn up in the first instance by the prime minister and submitted to the Sultan. If they meet with his approval all the panglimas and Emams are called togehter to consider them. If they meet with approval of the majority of this assemblage they are adopted and proclaimed to the people through the subordinate chiefs in each districts. At any time before their approval the laws are subject to amandment.

General meetings of the people are held for the purpose of considering taxation. No general meetings are held to consider the laws.

3. The usual punishment for any infraction of the law is a fine. There are some exceptions. For grand larceny the offender receives one hundred lashes as a part of his punishment. (Art.2.sec.2-b, old code). For adultery, enslavement of the guilty parties is a part of the punishment (Art.III.sec.5-a, 8 h-i, old code, and Art.III.sec.1 and sec.7 a-b-c-d, new code). It is lawful to kill a person caught in the act of stealing or of committing adultery. In case enslavement is imposed as a punishment, if the offender was born a free man, his servitude lasts but three seasons. During the reign of the present Sultan's granddfather, a jail (talangho) was maintained and imprisonment was imposed for offenses.

4. Blood money is paid in the case of intentional, unintentional and attempted killing. (Art.VI. old code and Art.II. new code.)

5. An oath is taken by swearing on the Koran. It is always administered after, instead of before, a statement has been made. The fear of perjury is deeply rooted in the Moro and an oath on the Koran is absolutely binding. If there are no witnesses, a man's sworn statement is taken in place of evidence.

Before swearing, the hands are cleaned, then the five foundations of the Mohammadan religion are mumbled and the hand is placed on the Koran. The one taking the oath then says that what he has stated is true.

The five foundations which are sworn by are:

1. There is no God but God, and Mohammad is his prophet.
2. One must pray to God five times a day.
3. One must give alms to the poor.
4. One must fast once a year, during the Ramadan moon.
5. One must go to Mecca if possible and become a Hadji.

6. The land of this tribe, with the exception of certain portions which belong to the Sultan, is owened by the people. Upon the death of the head of a family, the land of which he holds the title is equally divided among his sons. It is handed down from generation to generation in this manner to male members of the direct line. When the land of which anyone man is possessed is too small in area to be divided among his sons, they all live upon it and work it during alternate seasons under the direction of the eldest son. During the time of the Sultan's rule the chiefs of the districts had the power to eject any man in their districts from his land and confiscate it for their own use.

When the head of a family dies, his debts are paid and his remaining property is then divided among his widows, sons and daughters. The property is divided upon the supposition that one son equals two daughters. Two thirds of all the property is given to the sons and one third to the daughters. The shares of the sons and daughters are then divided sub and one third of each is given to the widow. In case a widow has no offspring, two thirds of the property goes to the brother of the deceased and one third to the widow. In case a man has married a widow with children, one third of his property goes, upon his death, to the widow and two thirds to his brothers and his wife's children. His brothers and his wifes sons get twice as much of the two thirds share as the daughters.

When the deceased has more than one wife, as for instance, two, with sons and daughters by each, his property is divided into halves. The widows divide one half, and the sons and daughters divide the other half -- each son getting twice as much as each daughter.

7. The system of blood revenge is followed by this tribe. If one man kills another, it is considered lawful for the members of the family of the deceased to kill the slayer. But if the slayer goes at once to his chief and confesses his crime, then it is unlawful for the deceased's relatives to harm him, and if they kill him, they are liable for murder. The man who committed the murder is liable to a fine of one hundred and five pesos.

8. Any of the executive officers of a district, down to and including "Laksamana", are competent to try cases. Statements are sworn to after they are made. Except in important cases the testimony is not written. Each principal makes his statement and then witnesses of each testify. From the testimony thus offered the judge makes his dicision.

An appeal may be taken from any of the subordinate officers of a district to the Panglima, from a panglima to a Datto with office, from the " datto with office " to the"Rajamuda "; from the " Rajamuda" to the Sultan. If the Sultan's decision is not satisfactory, a final appeal is taken to the law, that is, to the prime minister or Kathie who is supposed to know all law.

He reads the law that applies to the case and his dicision is final.

9. All Moro law is based on the Koran law. The penalties prescribed by the Koran are very severe. At various times, different Sultans have drawn up and proclaimed new codes of laws. All of these codes have been modeled upon the Koran but the severity of the sentences prescribed for offenses has been materially lessened. For this reason the change has always been welcomed by the people and the codes have been adopted.

The principle Sulu code was prepared by Sultan Jamalul A'lam, and was used during his reign and by his successors until 1902. During that year a new code, which is a rearrangement of the code of Sultan Jamalul, was prepared by Hadji Butu Abdul Bagi, the prime minister of the present Sultan. It was approved by the Sultan and proclaimed the same year. The majority of the Panglimas and Emams approved it and it is the law now used by the Moros in settling controversies among themselves which are not brought before the Tribal Word court, established by the Americans.

The old code prepared by Sultan Jamalul A'lam is as follows:

INTRODUCTION.

This book is a guide for the proper execution of the duties of office in accordance with the laws and rules of the country. It is concured in by all, and is promulgated with the general consent of all the Datus, panglimas, and subordinate officers of State.

This on Sunday, the fourth day of the [illegible] month Rabi' Akir, in the year Dal Akir, which corresponds to the year 1895 A.H.

May it enhance the good and the prosperity of our country; and may God give blessing and peace to its author.

THE CODE.

Article I.

SECTION I. Whoever shall abduct the child of a free man, and be found out, shall be fined twenty rolls or peices (Gajahilaw) of calico (siddip) or its value. The abductor shall return the child. A bail also is required which shall be equal in character and value to the abducted child.

SEC. 2. If the abdustor of a free person is a slave, the master of the slave shall be examined to find out whether or not the abduction was committed with his knowledge and consent. In case he says it was done without his knowledge or consent he must be sworn on the Quran. But, though he swears to that effect , he shall be held responsible for the return of the abducted person. Then if the actual abductor or abdustors do not return the person or persons abducted, he or they shall be taken in paymant therof.

But if the master of the slave does not swear to that effect he shall be held responsible personally for the abduction, and the case shall be treated as a case of abduction by a free man. The condition of the slave, whether privilaged to live independently or not, does not affect this dicision.

Article II.

SECTION I. (a) If property of any kind of the Sultan is stolen, the thief shall be fined fifty pieces (gajahilaw) of calico.

(b) If property of Datus with official titles or that of Twan Sarip Usman is stolen, the thief shall be fined thirty-five pieces of calico.

(c) If datus without official titles or decendants of a Sarip or of a Panglima Adaq are robbed, the thief shall be fined thirty pieces of calico.

(d) If ministers of state or Panglima Pihaq are robbed, the thief shall be fined twenty-five pieces of calico.

(e) If subordinate officers below the panglima or inland country pandita or the agents of the sultan or panglima are robbed, the thief shall be fined twenty pieces of calico.

(f) If children of subordinate rulers or chiefs are robbed, the thief shall be fined ten pieces of calico.

SEC.2. (a) Theft of small articles (petit larceny) such as articles of diet, etc., of the value of one piece or half of a kusta or sarong, shall not be punished by fines, but the articles themselves shall be restowed to the proper owner or owners, twofold, and the thief shall suffer fifty lashes; if the theft is repeated on two or three occassions, the offense shall then be regarded as a case of theft, great.

(b) Theft of property of the value of one kusta and over is great theft (grand larceny) and shall be punished by fine as provided in section one; Provided further, That the articles of property stolen shall be restored to the owener or oweners thereof, and the thief shall suffer one hundred lashes.

The fine shall be divided between the person robbed and the governor (the chief usually acts as judge), in the following manner: When no trial shall have been held, the robbed party shall receive seven parts and the governor three parts; if a trial is held, the fine shall be divided equally between the governor and the party robbed, whether he be a person of rank or otherwise.

(c) If the thief is a great or noted person of rank governor, the fine shall be doubled.

(d) The same penalty shall be applied to all persons convicted of theft, whether male or female.

(e) In all cases of theft the stolen property shall be restored to the owners thereof.

(f) The buyer of stolen property shall be regarded as a thief unless he proves the truth of the sale in the presence of the governor. If he fails to have the seller examined and brought beforethe governor, he shall be regarded as a partner in the theft.

Article III

Section 1. A false claim to property or debt shall be regarded as theft and adjudicated accordingly.

Article IV

SECTION 1. Whoever exacts a claim by force without the permission or direction of the governor shall return whatever he exacts and forfeit his claim; and in case the claim is not substantiated he shall return the exacted object, and shall be fined two pieces of calico, to be equally divided between the governor and the person from whom he has exacted.

Article V

SECTION 1. Complainants who disagree upon the authority before which they should appear shall come to a panglima. In case they do not agree upon a panglima they must come to the Sultan. But in case they agree, it is preferable that they should appear before the local governor or authority.

Article VI

SECTION1. Whoever attempts to kill and skills a freeman shall be fined fifty pieces of calico as blood money, also twenty gajahilaw to be paid to the governor.

Whoever attempts to kill, but fails to kill, a freeman shall be fined twenty-five pieces of calico, to be paid to the attacked perty, and ten gajahilaw to be paid to the governor.

Cases of accidental and unintentional killing and cases where the killing is done by an undetermined party shall be regarded alike. The blood money in each case shall be thirty gajahilaw.

NOTE--In case a murder occurs in a neighborhood or village, and the actual murderer is unknown, the blood money is paid by the people of that neighborhood or village. They pay the full amount of the blood money in case they do not swear to the effect that they did not commit the murder, but in case they swear to that effect they pay only half the fine.

SECTION 1. The fine for marriage by abduction shall be six pieces of calico and the woman's dower shall be doubled. In case the dower is expressed in terms of slaves, the value of the slave shall be considered equal to four pieces or gajahilaw. The price of the bride, usually paid to the parents of the woman, in ounces of gold, called in Sulu Basing, will be paid at the rate of one gajahilaw for a basing. The Governor's share of the fine shall be four gajahilaw.

SEC.2. The fine for elopement is four gajahilaw and the dower shall not be doubled. The slave's rate of exchange shall be four gajahilaw in case it is the custom of her fa mily to receive actual slaves as a dower. The basing's rate of exchange is one gajahilaw.

In case the slave dower is nominal, the slave's rate of exchange shall be three gajahilaw of calico, and the basing one piece of kusta, of low grade.

SEC.3. In case of abduction admitted or disguised, marriage shall be concluded if the woman requests it. The man shall be fined two gajahilaw and the woman shall be treated as if she eloped. In cases of actual slave dowers, the slave's rate shall be four gajahilaw and the basing one gajahilaw. In cases of nominal slave dower, the slaves rate shall be three gajahilaw and the basing's one piece of kusta of the low grade.

SEC.4. Compulsory marriage is treated as marriage by abduction.

SEC.5. (a) If adultery is committed with a panglima's wife the man shall be fined fifty gajahilaw, which cannot be exchanged for anything except gold, silver, brass drums, or lantaka. If unable to pay, the man himself shall become the property of the panglima.

(b) If adultery is committed with the wife of a maharaja pahlawan, the man shall be fined forty gajahilaw, which cannot be exchanged except as in the previous case.

(c) If adultery is committed with hte wife of a subordinate officer of state or a country pandita, or an agent of a governor, the man shall pay a fine of thirty gajahilaw, unexchangeable except as in section five (a).

(d) If adultery is committed with the wife of a pandita who is in the counsil or in the capitol of the sultan, the man shall pay forty gajahilaw.

(e) If adultery is committed with any married woman, the man shall pay a fine of twenty gajahilaw, unexchangeable except as in section five (a)

(f) If a married woman commits adultery with her own consent, she becomes a slave to her husband; but if it is compulsory and without her consent, she will not be subjected to slavery; it is her duty then to tell her husband or his nearest relatives of the fact at the earliest opportunity--the next morning in case it occurs at night.

(g) If a male slave commits adultery with a free married woman, the slave becomes the property of the husband of that woman.

(h) If a free man commits adultery with a married female slave the dicision will be the same as if the crime had been committed with a free married woman.

(i) If a male slave commits adultery with a married female slave against her consent, the male slave becomes the property of the master of the married female slave; but if the crime is committed with her consent, she becomes the property of the master of her husband. Her master pays the fine due the governor.

(j) If a man commits adultery with the sister of his wife, his wife not being divorced, he will be judged as if he had committed adultery with the wife of another man.

All the subordinate officers of state are hereby requested to exercise all care in administering justice to all who come to them for judgement and decision. They should all adhere to the seven articles of Mohammadan law and be deliberate in their just application.

In case any complainant appeals to you from the decision of another authority, do not accept the appellant's statement and render your decision unless you inquire well about the case from the previous authority who judged it. In case you find the dicision of that authority wrong do not be ready and quick to blame him and criticise him, but try to act in conformity and union. In case you find his dicision is right, notwithstanding the appellant's complaints, bring both the appellant and the apellee to the panglima. If the panglima cannot render a solution, he should bring them to the Sultan, together with the authority from whose decision the appeal was made and the authority to whom the appeal was made.

If the governor or the authority to whom they appeal does not investigate or inquire about the case from the governor from whom they have appealed, his dicision shall be null and void.

Any person who exercises the right to judge without authority from the Sultan shall be fined one male slave.

All governors and their subjects ought to abide by and aid in carrying out all the articles of this code. Any person who does not fulfill his duty will have all the curses and the calamities of this world and the world to come that befall the man who swears falsely by the thirty parts of the Quran.

The code prepared by Hadji Butu and now in use is as Follows:-

INTRODUCTION

This book is a guide to the proper execution of the duties of office in accordance with the law and rules of the country.

It is concurred in by all and is promulgated with the general consent of all datus, ministers, panglima, and subordinate officers of state.

May God enhance by it the good and prosperity of our country. This at 9 O'clock, Saturday, the 11th of the month Jul Kaidat of the year B, which corresponds to the year 1320 A.H.

This is to proclaim hereby the decrees of Padukka Mahasari Mawlana Hajji Mohammed Jamalu-l-Kiram.

The subjects discussed in the following articles are, first, theft; second, murder; third, adultery; fourth, opprobrium; fifth, cases arising from unwitnessed purchase; sixth, false claims; seventh, unlawful or unauthorized exactions; eighth, debt; ninth, finds; tenth, unjust actions and decisions.

To every crime or misdemeanor which comes under these articles a fine is attached, differing according to the nature and the degree of the crime.

THE CODE.

Article I

SECTION 1. The thief shall be fined seventy pesos, no matter what he steals. The fine shall always be seventy pesos irrespective of the person robbed, be he low or high in rank. The manner in which the fine shall be divided between the person robbed and the treasury differs.

(a) If the Sultan's property is stolen, fifty pesos shall go to the Sultan and twenty to the treasury.

(b) If datus with official titles or Twan Habib Mura are robbed, forty pesos shall go to the person robbed and thirty pesos shall go to the treasury.

(c) If other datus or Twan Hijji Butu or a descendant of a Sarip are robbed, thirty-five pesos shall be paid to the person robbed and thirty-five to the treasury.

(d) If a minister of official rank and title or Hajji in the council of the Sultan are robbed, thirty pesos shall be paid to the person robbed and forty pesos to the treasury.

(e) If a minister of rank without any official title or a panglima pihaq or a pandita of the capitol is robbed ~~and forty~~ twenty-five pesos shall be paid to the person robbed and forty-five to the treasury.

(f) If a subordinate officer of state or an agent of the sultan or a country pandita is robbed, twenty pesos shall be paid to ~~him and fifty-five~~ the person robbed and fifty to the treasury.

(g) If a common person is robbed, fifteen pesos shall be paid to him and fifty-five to the treasury.

(h) The thefts referred to above include cattle, slaves, and every article of value.

SEC.2. (a) If a free person is abducted, the fine shall be divided equally between his agnate heirs and the coagnate heirs and the treasury.

(b) The abducted person should be returned. No one except the child or wife of the abductor, in case the abductor is a free man, can be substituted for the abducted person.

(c) If a free person is abducted by a slave, the master of the slave will be held responsible. If the abducted person is not returned, the abducting party, whether one person or many, will be taken instead.

(d) Small thefts below the value of one peso shall not be punishable by fines. The stolen object shall be returned two-fold and the thief shall suffer fifty lashes.

Article II

SECTION 1. Murder is of four kinds---the first is intentional; the second, semmiintentional; the third is accidental; the fourth, merder committed by a crowd.

SEC.2. The fine for intentional murder shall be one hundred and five pesos; seventy for the agnate and coagnate heirs of the murdered person and thirty-five for the treasury.

SEC.3. An attempt to kill that does not result in death shall be punished by a fine of fifty-two pesos and a half; thirty-four pesos and a half shall be paid to the near relatives of the attacked or injured person and eighteen pesos shall be paid to the treasury.

SECTION.4. All cases of semiintentional and of accidental murder and cases of murder committed by a crowd shall be treated alike and fined equally. The fine shall be fifty-two pesos and a half; Thirty-four pesos and a half shall be paid to the heirs of the murdered person and eighteen pesos to the treasury.

SECTION.5. If more than one person is killed, one hundred and five pesos shall be paid for each person killed as his blood money.

Article III

SECTION 1. If a married woman commits adultery, she shall become the slave of her husband, and the guilty man shall pay a fine of one hundred pesos to the treasury, and in case he connot pay that sum he shall become the slave himself.

SEC.2. If a married woman is simply guilty of immoral conduct, such as a kiss or an embrace with another man, and quickly reports the facts to her husband or his immediate relatives, her conduct will then be regarded as compulsory and she will not be liable to any punishment; but the man shall be liable to a fine of one hundred pesos, half of which shall be paid to the husband of the woman and the other half to the treasury.

SEC.3. The abduction of a woman and cases of compulsory marriage shall be treated alike. The guilty man shall pay a fine of fifty pesos, out of which the treasury shall receive twenty pesos.

The woman's dower under such circumstances will be like that of the mothers, and nothing else of the usual formalities shall be given to her people.

SEC.4. In cases of seduction, admitted or inferred by the woman's request to marry the man, both man and woman shall befined. The man shall pay a fine of fifty pesos, twenty of which shall be paid to the treasury, and the woman shall pay a fine of ten pesos to the treasury.

SEC.5. Cases of elopement are considered as seduction , though there be no actual intercourse between the man and the woman, because elopement occurs by the mutual consent of both parties.

SEC.6. (a) In case a woman was regularly engaged and has lost her virginity, her dower and her basingan (the bridal prize expressed in ounces of gold, and paid to the parents of the bri de) and all other gifts shall be returned to her husband. The expenses of the marriage, as of rice and meat, etc., shall not be paid back.

(b) But in case a woman who has lost her virginity is abducted or married by compulsion, the husband shall forfiet all claim to her dower or her basingan, etc.

SEC.7. (A) If a male slave commits adultery with a married free woman, he becomes the slave of the husband.

(b) If a free man commits adultery with a married slave woman, he becomes the slave of her husband.

(c) If a male slave commits adultery with a married female slave, he becomes the property of her master.

(d) Cases of seduction or marriage between slaves, in which the woman is a maid, shall be treated the same as if they were free persons, except that the fines shall be half as much.

Article IV

OPPROBRIUM

SECTION 1. An adult who insults, abuses, defames, or slanders another adult, without any provocation or in any way that is inappropriate to the guilt committed, shall, if brought to trial be fined ten pesos.

SECTION 2. Children who commit the aforesaid offense are not liable to trial.

SECTION. 3. If in such cases an adult interferes with children and hurts a child, he shall compensate for the harm done.

SECTION. 4. If in such cases an adult interferes with children and he hurts himself, he forfeits all claim for compepsation.

SECTION5. Women who commit the same offense shall, as in the case of children, not be liable to trial.

Article V

TRADE AND EXCHANGE.

SECTION 1. Under this article is included the sale or exchange of slaves, cattle, arms, and all commodities.
SECTION 2. Whoever trades or exchanges without the knowledge and the authorization of the governor or his representative, shall be fined seventy pesos. Each party to a sale or exchange, no matter what the rank of the person may be, shall pay the fine. All of the fine shall go to the treasury.
SECTION 3. To buy a stolen article is the same as to steal it.

Article VI

FALSE CLAIMS

SECTION 1. A false charge, a false claim of debt, and a false complaint or suit shall be regarded as cases of robbery.

Article VII

UNLAWFUL EXACTIONS

SECTION 1. Whoever exacts or enforces a claim without either the permission or advice of the governor shall forfiet that claim and all rights to a just trial of the case.
SECTION 2. If a person fails to respect or disobeys the advice or dicision of the governor, he shall forfeit his right to the contested object.
SECTION 3. If a person is not sure of the exact amount of the claim he exacts, he shall forfeit his right, and shall return the amount exacted, and pay a fine of ten pesos, to be divided equally between the governor and the treasury.
SECTION 4. (a) If a fight starts unexpectedly between two parties and results in harm to a third noncombatant party, the combatants shall be equally responsible for the harm.
(b) If the harm in the above case amounts to death, both combatants shall be liable for blood money and the crime shall be regarded as intentional murder.
(c) If harm in the same case falls short of death, both combatants shall be liable for half the blood money and a fine of twenty pesos, to be paid to the tresury.

Sec. 5. Whoever attacks or invades the house of another without the permission of the governor and causes the death of another party shall be guilty of intentional murder and shall be liable for the blood money of the person killed and a fine of twenty pasos to the treasury.

SEC. 6. (a) If in the above case the attacking party is killed the blood money shall be forfeited.

(b) If the attacking party is only injured, he shall be liable to a fine of twenty pasos and shall pay for all that is lost or destroyed by reason of his attack.

(c) If the attacking party is multiple, each person shall be liable to a fine of twenty pasos, no matter how many there may be, but the damage done shall be compensated for by the leader or instigator of the attack alone.

Article VIII

Debt

SECTION 1. The creditor shall ask and investigate about the debtor and those who know him shall also inform the heirs of the debtor concerning the debt to be contracted, for in case the debt is contracted without the knowledge of the heirs and the debtor dies the heirs shall not be held responsible for the payment of the debt.

SECTION 2. In case the Debtor dies and leaves property inheritance and wives and children, his debt shall be paid from that inheritance.

SECTION 3. A debt is void unless it is called for before the lapse of three years in case both debtor and creditor live in the same town. This shall not hold true in case they live in two different towns, especially when they are seperated by sea.

Article IX

FINDS

SECTION 1. The finder of any property, whether it be a horse or head of cattle, or a runaway slave, or any forgotten or fallen article, shall be rewarded, no matter who finds it.

SECTION 2. The customary reward for a find is at the rate of one cent for every dollar's worth of the find.

SECTION 3. In case the find is made within the limits of the town and belongs to a member of the same party, it shall be returned without any reward.

SECTION 4. Any person who makes a find shall make it known to the public, or bring it to the governor, or return it to the owner. If this is not done, and the find is not submitted to the governor within seven days, the case shall be regarded as

robbery and the finder shall be fined seventy pesos, to be paid to the treasury. The same rule shall govern simular cases that out in the country or on the sea, except that the fine shall be equally divided between the governor and the treasury. The share that belongs to the treasury shall be intrusted to the governor for safekeeping and future payment to the treasury. Any dishonesty committed in this matter will be a sin that results in loss both in this world and the world to come.

Article X

All subordinate officers of state are hereby enjoined to exercise all care and justice in their judgements and to adhere with all devotion to the seven articles of Mohammadan law.

In case any complainant appeals to one of you from the decision of another authority, do not accept the appellants statement and render your decision without inquireing well about the case from previous authority who judged it. In case you find the decision of that authority wrong, do not be ready and quick to blame and criticise him, but try to act in conformity and union. In case you find his decision right, bring both the appellant and the apellee to the panglima. If the panglima does not furnish a solution, he shall bring them to the sultan, together with the authority from whose decision the appeal was made and the authority from whom the appeal was made.

If the authority to whom they appeal does not investigate or inquire from the authority from whom the y have appealed, his decision shall be null and void.

Any person who exercises the right to judge without authority from the sultan shall be fined one unmarried male slave.

All governors and their subjects shall abide by and aid in carrying out all the articles and provisions of this code. Any person who does not fulfill this duty will have all the curses and the calamities of this world and the world to come that befall the man who swears falsely by the thirty parts of the Quran.

NOTE--- These codes were taken from "Studies in Moro History, Law and Religion" prepared by Najeeb M. Saleeby, a pamphlet issued by the Ethnological Survey, Department of the interior.

The following is a translation of the slave laws furnished by Hadji Butu, Prime minister to the Sultan. The translation is as literal as good English expression allows.
These laws were in effect among the people prior to 1899 .

Slave Laws.

The slaves are known to all Islam; They are not Moros. The Moros captured the slaves in war or they purchased them from the other races.

1. Whoever holds slaves must convert them to Mohammadanism and must teach them to read the Koran and must make them conversant with the customs of Islam.
2. A master must take as good care of his slaves as he takes of his brother or children.
3. Whatever the master eats the slave will eat also.
4. The master must give the slave good clothes.
5. If the master thinks that a slave has good ideas and is full of knowledge and knOws how to take care of himself without receiving help from his master, he should give him his freedom.
6. If a slave becomes a free man, his former master must treat him as his own son or pure brother.
7. But if a slave does not become a free man, he is handed down from father to son and his earnings go to his master.
8. A slave cannot do anything to please himself unless he has the permission of his master.
9. If a master is in trouble; If he has no money to spend or no money to pay his debts, he can exchange his slaves for debt or sell them in order to obtain money to spend or money with which to pay his debts. But the slaves who are sold must be slaves who are ignorate of the customs of Islam and who have no knowledge of the Koran. Other slaves cannot be sold.
10. A man should rule his slaves as God rules the world. He can do what he pleases with them.
11. A slave cannot give away what he has earned, even to his children, without the consent of the master.
12. The daughter of a slave cannot be married without the consent of the master, and the master must be a witness of the ceremony.
13. A slave cannot testify in any case; a judge cannot receive them as witnesses.
14. At the Friday services the priest cannot count the slaves as men (this refers to the reading of the Hoetba, for which forty able bodied men have to be present).
15. A slave can have but three wives. This is according to the laws of Islam.
16. A slave cannot be appointed a priest, an Emam, a Hatib, a Bilal, or a chief. But if a slave becomes free, he is eligible to appointment to any office.

CHAPTER IV

MARRIAGE AND DIVORCE.

1. A Moro girl is usually married soon after arriving at the age of puberty which occurs here during the twelveth year of life. The customary marriageable age is then between 12 1/2 and 14 years of age. Boys marry when they are about 15 or 16 years of age.

2. Child marriage is not practiced.

3. A Moro boy being married for the first time has not the privilege of choosing his wife; this is done by his parents. When his parents settle upon the desired girl, they send word to her parents that they will call upon them at a certain time and desire them to be at home. The boy's relatives (sometimes accompanied by the boy's father, but never by his mother,) visits the parents of the girl and make a proposal o f marriage. Upon this visit they carry Betel Nut as a gift. The girls parents then consider the proposal for three days and at the end of that time send their reply. If it is favorable the boy's relatives again visit the parents of the girl and settle the question of the dower. Upon this visit they carry cakes, chocolate, and other eatables as gifts to the girls parents. The arrangements with respect to the dowery having been concluded, the boy is sent to live with the girl's parents in order that the girl's father may observe him and determine whether he will make a suitable son-in-law. The boy's father looks in his fortune book and picks out a lucky day for the marriage. A day or two previous to the marriage, the boy returns to the house of his parents. Upon the day of the marriage, the bridegroom, accompanied by his relatives and parents, proceeds to the brides house. This time, presents for the bride are carried. These consist of red dye, which is placed upon the finger nails and the palms of the hands; powder and black paint or dye, with which to decorate the face. All the dower must be paid by the day of the marriage.

4. If the girl has never been married, she is not the consenting party to the marriage contract. Her parents make all the arrangements. After her first marriage, she can give her consent, or withhold it, as she pleases.

5. The first marriage of a boy or girl is consumated in order that physical desires may be satisfied properly. After first marriages, when the men and women mate according to their desires, the marriages are usually for love.

6. The suitor gives the girls parents nothing. The presents are made by the suitor's parents, and consists of betel nuts, cakes chocolate, and other things to eat. Just prior to the marriage, the suitor's parents presnet the bride with dyes, paints and powder for her beautification.

7. Polygamy is permitted but polyandry is not. A man may legally have four wives and as many concubines as he can afford. A concubine is worth from 50 to 200 pesos depending upon her personal charms.

8. If a man desires to divorce a woman, he simply sends her back to her parents, giving her one third of what he has earned while he was living with her. She must remain with her parents three months and ten days before she can consider another marriage. Causes for divorce are impotency, barrenness, and cruelty.

9. Upon the day of the marriage, the bridegroom, with his parents and relatives, goes to the house of the bride. The bridegroom and his friends occupy one room, and the bride another close by, where she can here but not be seen. The priest who performs the ceremony is selected by the bridegroom. Before reading the marriage service, the priest asks the bride three times if she wishes to marry the bridegroom. she says nothing; her father answering for her. The priest then reads the service, during which course he takes the thumb of the bridegroom's right hand between his hands. At the conclusion of the service, the bridegroom goes to the bride and places his thumd on the brides forehead to show that he is her master. the feasting then occurs and usually lasts for three days. During the second second day of the feast the bridal couple go to the house of the bridegroom's father where they have a feast and then return to the brides home. At the end of the three days the people disperse to their homes and the bride and groom are left alone. After living together for a short while if the groom discovers that his bride is a virgin, a procession is held in which the "virgin cloth" of the bride which resembles a yellow handkerchief, is bourne aloft as evidence of her virginity. If the groom discovers that she is not a virgin the procession is omitted. The marriage is then dissolved , the dower returned, and the woman becomes the concubine of the man. In cases of doubt about virginity, the judges are called in to decide.

The dower of an ordinary girl consists of two slaves,(which are eight peices of cloth worth twelve pesos) and two measures of cloth worth two and one half pesos. For a very high class girl, the two slaves mentioned may be two human beings worth forty pesos each and two measures of gold, or a number of slaves or the measures of gold may be increased according to her rank. A slave girl receives one slave (four peices of cloth) and one measure of gold. When the dower of the bride is being decided upon, the members of the bride's family may ask for gifts also. For instance, they may demand two bulls, five sacks of rice, or so many carabaos. The brother of the bride may decide he wants a new barong, and he can cause the bridegroom to give him one.

The guests that the groom invite, contribute to the dower. Among the hill people, the bride's invited guests give no presents but it is the custom among the coast people, for them to do so. The presents to the bride consists of soaps, scents, and like articles, and sometimes money.

CHAPTER V.

PROSTITUTION, ABORTION AND INFANTICIDE.

1/ Prostitution does not exist upon the Island of Jolo except near the town of Jolo. In the town of Tulay, which is just outside the walls of Jolo, there are Moro prostitutes, but their number is very limited.

2. Prostitution is punished by painting the woman guilty of it, half black and half white, and then placing her astride a horse, facing the rear. In this position she is driven through the principal streets and markets, and then stoned.

3. Young men and women of the good classes very rarely have sexual intercourse with each other before marriage, but the young men as a general rule have intercourse with the slave girls.

4. Sexual perversions are not known to be practiced by the people of this Island, except in rare instances. Some few cases of sodomy and buggery are recorded.

5. It could not be ascertained that there was anything remarkable or unusual connected with the sexual relations of these people.

6. Incest is not practiced. The punishment for it is more severe than for any other crime recognized by the Moros. The people guilty of it are taken out to sea and killed. The Moros believe that if they are killed upon land, the ground wet with their blood would be accursed.

7. Intermarriage with blood relations is prohibited among the Moros. They are very strict in this regard. The Mohammadan law is followed where questions concerning their marriages arises. Some of the prohibitions which apply to marriages are as follows:-

1.Consanguinity	(Mother-in-law; Step-Grandmother; (Sister; Neice; Aunt;
2.Affinity	(Mother-in-law; Step-grandmother; (Daughter-in-law; Step-granddaughter
3.Fosterage	(Foster-mother; Foster-sister.

Marriage of cousins is allowed.

8. Conception of children is sometimes interfered with. This is especially so, when intercourse has taken place for pleasure between unmarried people. It is not a general practice.

9. Abortion is practiced. No disgrace attaches to a woman who practices it. Internal and external medicines, and mechanical operations are used to accomplish the result. The external medicine is rubbed into the skin over the abdomen. The mechanical operation consists in preparing the root of a tree and inserting it in the body. This is considered to be very dangerous operation and is used only as a last resort.

10. Infanticide is not practiced.
11. In case an illegitimate child is born, it becomes the property of the state, and is not killed. Should the father of mother desire to keep it, either of them must pay to the state a certain sum of money.
12. Malformed children are allowed to live. They are not destroyed.
13. When twins are born, both are allowed to live. Neither is killed.

5. (a) In regard to sexual relations, the following is the custom of the Moros; Thursday night (Moro Friday as soon as the sun goes down) is the night for intercourse because Friday is a lucky day.

Before intercourse, when the woman is in a prostrate position, the man sits beside her and placing his thumb (right) against her right thumb, repeats the following from the Koran: Assalaamualykum ya babulrahmat.

The woman repeats from the Koran: Alykummussalam ya babulnimat.

After intercourse, the man repeats three times from the Koran, the words: Nurulla nur Mohammad Nurussamawaty walardy pardu alyha lillahy tala awahuakbar, and then places the overflow discharge of the woman upon the palms of his hands rubs it on his face, his arms and then over his body. The woman does the same. This bath is called"Junub baatin" and is supposed to bring back lost strength.

The next morning a bath is taken in fresh water. This bath is called "junub lahir" . These words from the Koran are repeated; "Nawytu rapaol hadas minjunupy barany pardu alyha lilahy taala awa huakbar".

This is the universal custom among the Morros. They are instructed in these rites before marriage by the priests. Any ommission in their observance brings on one the accusation of being a Christian.

Intercourse that takes place in the daytime or in the time of the full moon causes a light child; at night, a dark child.

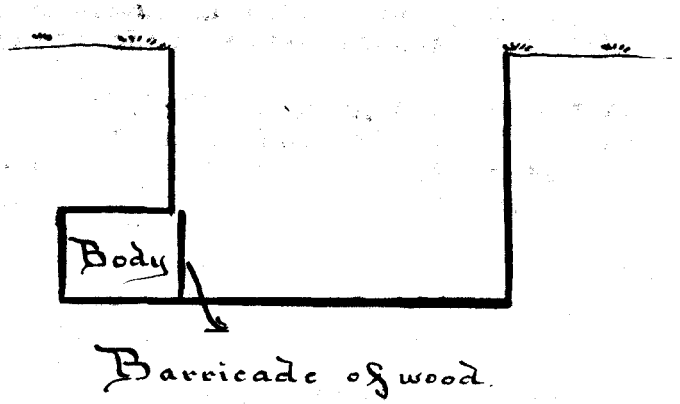
CHAPTER VI

Funeral Rites

1. A body is prepared for burial by bathing it in fresh water and winding it with white cotton cloth. There is some ceremony connected with it. As soon as possible after a person dies, his friends gather at his house, bringing presents--usually something to eat--and a feast is held. The feast is in the morning and the body is bathed at noon be the Emam. After bathing the bady, the Eman, Hatib and Bilal read from the book "Amma" of the Koran. After that the winding sheet is placed on the body.

A person is buried, if possible, upon the same day that he dies. A corpse is taken to the grave upon a wooden platform carried by four men. All the relatives and friends of the deceased accompany the body to the grave. They proceed at a walk and not at a run as in some Mohammadan countries. In case the deceased is a prominent woman, four young girls, chanting selections from the Koran, are carried behind the corpse upon a platform surported by eight men. In case the deceased is a prominent man, four young boys are carried, chanting the Koran. Upon arrival at the grave, the body is immediately placed in it and the grave filled. The Eman then reads a prayer from the Koran.

The grave is shaped like this diagram:



When it is known that a person is about to die, a priest is called to read prayers from the Koran, calling upon God to speed the sick man's soul and to give him an easy death.

The grave of a dead man is watched for fourty four days after his death, providing he had money enough to pay for the food of the watchers. The grave of a poor man is watched but seven days unless he was a prominent or an illustrious man, and then his friends watch the remaining thirty-seven days.

A roof of nipa is built over the grave to protect the watchers. The young girls watch from sunrise to sunset and the young men during the night. The young girls read the Koran during the day, and at night the young men play"Magsokie". The widow of a

man never stays at the grave as a watcher.

At the end of the seven,or forty-four days, the nipa roof is taken down, and the white cotton or white silk canopy put up.

A widower, either male or female, cannot visit the grave of the person to whom they were last married, after having married again.

The grave of a woman is not watched unless she is the daughter or wife of a prominent man.

On the seventh day after the death, a feast is held at the house of the deceased. The Eman, Hatib and Bilal are present and read from the Koran. This feast is repeated on the forty-fourth day, on the one hundredth day and on the one thousandth day.

2. Sick people are never abandoned prior to death, or people about to die are never killed.

The people who are under one chief have a common burying ground. It is usually located near a village. A dead person is always taken to a burying ground; he is never buried alone.

A small plat of ground is reserved for burying purpodes and is fenced off by bamboo or by a hedge. The ground is divided, portions being assigned to each family.

The head of each grave is marked by a wooden slab, sometimes carved; more often plain. There is no marking of any description upon this slab or aroung the grave to tell who is buried there. In some cases, the calling of the deceased is indicated. Upon the grave of a sailor is placed the small hand carved boat.

The grave of a woman is indicated by being fenced in upon all sides with boards about seven inches in width. The outer sides are hand carved.

A canopy of white cloth is hung over every grave. It is about four and one half feet above the ground, and the hanging sides have patterns cut in them with scissors. Canopies of white silk are hung over the graves of prominent people.

All graves have a line of small sized stones placed around the edge. The grave of the ordinary man or woman has the earth smoothed off flush with the surrounding ground, but on the grave of a prominent man or woman the earth is heaped up and the line of stones is built higher.

No shrubs or flowers of any kind are planted on the tops of the graves. The flowers of the "Sampaka" tree and the sprouts of the betel nut tree, called "Bagyby" , are spread over the surface of the graves. They have a very sweet oder. "Sampaka" trees are planted around the edges of the grave. These trees grow very large and make shade over the graves.

5. No articles of any kind are buried with the dead.

6. The people have no idea whatever of sanitation in connection with the dead. A person dying of cholera or smallpox is prepared for burial in the same manner, has the same attendance at his funeral, and is buried with the same rites, as a person dying of any other disease.

7. It is customary at periods subsequent to burial for the members of the family of the deceased to go to the grave and place "Sampaka" and "Bagyby" flowers on the grave. In the time of the Shaban moon, it is prescribed by the Koran that everybody must go to the graves and clean them. This ceremony occurs on the day of the full moon. On the morning of that day every family, whether any of its members are dead or not, have a feast, and between two and three o'clock in the afternoon everybody goes to the graves. They clean the graves, decorate them with "Sampaka" and Bagyby" and the young girls read the Koran over them. The Iman, Hatib and Bâlal then pour water over them. While pouring water over them, they read verses from the Koran. They stay at the graves until sunset and then go home. This ceremony of decoration is called "Magpanampil".

8. "Sampaka" and Bagyby" are the only sacred flowers used by the Moros. "Bagyby" comes from the "Areca" palm, known more commonly as the betel nut tree.

9. The grave of an illustrious man has the earth heaped up on top and the line of stones built higher, as already described. His grave is watched for fourty-four days whether or not he has the money to pay for the food of the watchers.

10. The period of mourning is four months and ten days. At the end of that time, a widow or widower can remarry.

11. The only ignominious form of burial practiced among the Moros themselves, is that of throwing the body of a person killed for committing incest into the sea. To bury it on land would cause the ground to be accursed. It might be said in this connection, that death and burial in the sea, is the punishment prescribed in the Koran for incest, but in later years this has not been enforced. Very recently, a man of Parang was convicted of committing incest with his daughter and his punishment was a fine of twenty pesos.

CHAPTER VII.

Religion.

1. The Moros believe in the existence of a soul (naga) which leaves the body after death.

2. At death, God sends an angel who takes the soul of the dead before Him for questioning as to the goodness of his life. The soul is then taken back to the body so as to be in the body when it is placed in the grave. After burial, two angels, Mongkalon and Nakil, are sent by the Lord to review the past history of the dead person. If his life has been good, the soul is sent to heaven (Surga); otherwise it goes to Hell (Nalka). Transmigration of souls is not believed in.

3. The body is supposed to be dissolved into earth, water and wind.

4. The moros believe in a future state of existence after this life, and places of punishment and reward for acts of commission and omission accomplished in this world. Heaven (Surga), the place of reward, is the abode of God. And there are many houses made of gold and diamonds. The streets are paved with gold. there are plants and trees bearing fruits, among which are the banana, date, pomegranite and grape. There are rivers of fresh water, milk, honey and whiskey. Birds abound. All desireable species that inhabit the earth will be found in Heaven. Each man will have forty wives. Hell, the place of punishment, is the abode of the devil. Here, there is eternal fire. Persons sent there are bound with iron chains and made to wear coats of iron which become very hot. They are bitten by snakes (Haas) and scorpions (Tanganglang). The stay in Hell depends upon the gravity of the offense committed upon earth. For atheism, idolatry, and incest, the punishment is everlasting. For murder, stealing, and kindred crimes, the punishment is graded.

5. The religion followed by this tribe is the Mohamadan religion. They believe in God (Tuhan) and the Mohammed and Jesus christ (Nabi Awla Issa) are his prophets.

6. Every Friday is a day of worship with the Moros. Every religious person goes to church (Langal or Marjid) and prays, and hears a sermon read from the Koran. At various times (other) during the year, religious ceremonies are observed. Among them are the feast of Ramadan, which occurs during the time of the Ramadan moon (the ninth month).

This fact corresponds to the Christian Lent and is observed as a strict fast from dawn to sunset of each day of the month. No person can drink water, nor even swallow his spittle during

this time. Scratching of the ears or nose is prohibited because it is believed unlawful to enter the interior of the body at any time but night. Between sunset and dawn eating and drinking occur, and a man is sanctioned to lie with a woman. Pregnant, and nursing women, the sick, and children who have not reached the age of puberty are exempt. The feast is supposed to burn away the sins of men. During it the gates of Hell are closed and the gates of Heaven are open. Persons observing it are pardoned all their past sins. During the day time additional prayers are said in the Masjid. On the twenty-third day of the moon (Wira), seven days before the fast is over, every religious person goes to the Masjid and hears special prayers read.

The fast of Ramadan is followed by the feast of Hari Raja. This occurs during the Shawwal Moon. The celebration begins upon the first day of the Moon and last seven days. During this time there is much feasting, gambling and cockfighting. The people make calls and pay visits. It is a period of relaxation.

The twelvth day of the Rabi 1-Awwal moon is celebrated as the birthday of Mohammed. The Sultan celebrates first upon this day and then the people follow his example. The celebration lasts during the duration of the moon.

The tenth day of the Zil Hadji moon is celebrated here as the day that the people who have gone to Mecca become Hadjis. It is believed by the Moros that Adam and Eve, after leaving the garden of Eden, became seperated, and that upon the tenth day of the Zil Hadji moon they met for the first time after their seperation upon Mt. Alpah. The pilgrims are made Hadjis upon Mt.Alpah. Upon the eleventh day of the Zil Hadji moon a celebration is held to commemorate the meeting of the Hadjis upon Mt. Mina. The Hadjis congregate here to kill goats for this is the time and place that Abraham offered his son Ismael as a sacrifice. The belief is that after he had killed his son, as he supposed, he looked and saw that God as a reward for his faith, had substituted a goat for his son.

On the tenth day of the Moharran moon, all devout Moros take the Aserah bath. They believe that upon this day the heavens are clean, and therefore the water which falls upon the earth and into the rivers is clean. This is also the day that Noah's ark landed on Mt. Arat.

7. Wooden images or other simular devices are never used for worship. A person using them, according to the Moros, would be sent to Hell and would stay there forever.

8. In connection with their prayers they use beads. They have three prayers which are said together. Each prayer must be said thirty three times, one bead being counted each time. The first prayer is called "Soobaharalla" and expresses their belief that there is only one God. The second is the "Alhamdulilla". It is a prayer to God that the best life possible is being led and asks for divine aid to make the supplicant rich, prosperous,

and happy. The third is the "Awahoakbar" and conveys the belief that God is greater than all else.

9. The Moros have never worshiped more than one God.

10. No traces of Phallic worship could be discovered in the tribe.

11. The Moros do not christen their children. They have no ceremony connected with it.

12. The priests of this tribe are not celebates. It is considered contrary to their religion to live in this state. They believe that it is the express command of God that everyone, without exception, should marry and have many children. The religious head of the tribe is the "Kathie". He is also the prime minister of the state. There is but one Kathie. The other officials, the number of which is not limited, and their duties are as follows in the order of rank.

Kathie	(Advises Sultan; promulgates laws.
Alim	(Knows everything about religion and Mohammadan (law; acts as instructor, especially to the (young; religious school teacher.
Eman	(Presides over religious services.
Katib	(Assists in religious services; reads from the (Koran; and reads the prayer known as Hoatba.
Bilal	(Assists in religious services; announces time (for prayer; pronounces Magbaong, which is an (extract from the Koran calling all people to (come to Masjid and pray.

The Hadji is simply a person who has been to Mecca. During religious services he takes his place with the people. He has no office. The Moros divide the Hahjis into two classes; those who have been to Mecca, and those who, in addition to having been to Mecca, have much knowledge concerning laws and religion. The Kathie has no function to perform at religious services. Priests wear white headcloths or have their clothing embroidered with white.

13. No member of the tribe, according to them, is endowed with supernatural power. When this question was asked them, they said that a long time ago there was a man who had the power of raising the dead by putting his hand upon them, and of curing the sick with his breath. Further questioning brought out the fact that they had reference to Jesus Christ, known to them as Nabi (Prophet) Aw-la Issa (Jesus Christ).

14. Water is used in devotion. It is applied in a fixed order. First the hands up to the wrists are washed; then the mouth and

then the face; then the arms from the wrists up to the elbows on both sides; then the crown of the head; then the ears; then both feet up to the ankle. Either an Alim or an Iman teach the proper use of the water. The water is not blessed, and any water, either fresh or salt is used. The idea as usuing the water as described is that a person must be clean when in the presence of God and when he is handling the Koran.

15. Offerings are made to God but the custom is not in accordance with the precepts of their religion. In time of sickness, and every Wednesday during the Sapal moon, the people go to the water make a small boat called "Magtulakbala". Upon this boat they place fried chicken, rice, cakes, and boiled eggs, and set it adrift. They then get into the water and are splashed by the Eman or Hatib. All then gather some place and gifts of rice, cakes and chicken are given to the Eman, Hatib and Bilal, who say prayers. This ceremony is supposed to drive away sickness.

16. No human sacrifices are known to have been made by this tribe.

17. There is no knowledge or tradition of any other religion having been practiced by this tribe.

18. Houses of worship are constructed . They are usually rectangular. The simpler ones have no floors, and with the exception of stone walls about 2 1/2 to three feet high, are open at the sides. They are roofed with nipa. The more elaborate ones are floored (one was seen with a concrete floor), have board sides, and nipa roofs. A platform is built at one end for the Hatib, and an alcove for the Iman. A house of worship is called Langal, or Masjid. (NOTE): Langal is a small church; Masjid, a larger, more pretentious one.)

When it is time for service to begin, the Bilal reads the Magbo -ang in a loud tone of voice. This is an extract from the Koran calling upon all the people to come to Masjid and pray. (During the fast of Ramadan, this is especially important, for people must wake up and go to Masjid very early in the morning). After arriving at church everyone makes an individual prayer. Then the Hatib reads from the Hootba. The Hootba is a prayer that the Sultan will become great and powerful and that the land will be powerful. A sermon and prayers are then read from the Koran by the Eman. During the prayers by the Eman, everybody stands up. There is no singing.

19. No traces of any kind of an older race of people are found in the country of this tribe.

CHAPTER VIII

Superstitions.

1. Following are some of the superstitions beliefs of the Moros:

If a person starts from his house on a journey or to perform any errand and a kingfisher (Bakaka) calls, it is a sign of good luck. Prosperity will attend him in everything that he undertakes upon this journey. On the other hand if the crow (Nak) calls one should turn back for bad luck is certain to be met with.

When performing a journey, if a person meets a snake (Haas) or a deer (Osa) it is a bad omen and he must turn back or he will meet with bad luck or disaster. If one meets a pig it is a good omen; for instance if a person is on his way to collect debts he is sure to get his money.

When sailing, if a half rainbow "Bangao pokol" is seen over the bow, the boat must immediately put back to shore. If this is not done either the captain of the boat will be killed or the boat will be swamped. A half rainbow seen over the stern is good luck. Sometimes when out at sea if the half rainbow appears over the bow, the boat is put about so as to bring the rainbow over the stern. The boat is kept in this position until the rainbow disappears.

If one has made an appointment or is starting on a journey and anything like crockery is broken in the house, the keeping of the appointment or journey must be put off until the next day, for the day upon which anything is broken is a day of bad luck.

The Moros thoroughly believe in these superstitions and say that they have proven them many times.

2. Many charms of different descriptions are worn by all the people.

The Hadjimut Andaran is a verse from the Koran written on a piece of paper. It is always worn on the head, being fastened thereto by a piece of cloth. It makes the wearer very strong and always insures his safety in any conflict into which he may enter.

The Hadjimut Sulaeamn is a verse from the Koran carried in the mouth. Wada, one of Jikiri's band had one of these on the end of his tounge while undergoing his preliminary examination at Jolo. A person using this will always be believed in everything that he says.

The Hadjimut Hyrannabowat is a verse from the Koran secured to the chest by a piece of cloth. It inspires love for the wearer and a feeling of pity for him by his enemies so that they do nOt molest him.

The Hadjemut Mosa" was originally worn by Moses. The legend is that Moses had a contest of strength with a dwarf who was very strong and powerful, but that he triumphed because of this hadjemut which he was wearing. It is a verse from the Koran fastened to the arms near the shoulders. The Moros believe that bullets or weapons aimed at the body of the wearer will be deflected and pass by either side.

The "Hadjemut Jurus" is likewise a verse from the Koran, worn about the waist. It is believed to have been worn by Jonah when he was in the whale's belly. It secures the wearer from all dangers. The "Hadjemut Abrahim" was originally worn by Abraham. It must be worn loose around the neck; the wearer is rendered fireproof.

In times of danger, recitation of verses from the Koran, executed fluently and without break or error, operates the same as a hadjemut in assuring safety for the person reciting. Some of the people have the hadjemuts embroidered upon their garments.

The majority of the Moros believe that the Americans have been successful in their fights with the Moros because the hadjemutsworn by the Americans were superior to those worn by the Moros. More recently in the expiditions after Jikiri, the Moro outlaw, All Moros accompanying the expidition had hadjemuts and always adjusted them before leaving camp.

Another form of charm is the "Beligah". It consists of the stones or other articles that may strike ones fancy. It is akin to the horsechestnut carried by some Americans to prevent rheumatism. Black stone are specially sought after, but any kind of stone that one likes may be worn.

A peculiar form of the "Boligah" is the "Manik Solyman" It makes the wearer invulnerable. It consists of the testicles of pigs or monkeys worn at the waist in a multi-colored bag of cotton net.

In order to proove the efficacy of any "Boligah", it is fastened up from the floor and a kriss hung upon it by its guard. Verses from the Koran, from the book "Yasin" are then repeated and if the kriss turns and drops to the floor, the "Boligah" is good.

Weapons that have been a long time in the possession of one family are also believed to act as charms.

3. They believe in the exercise of supernatural power and that any person can acquire it. To acquire it, a person must go to some stream,away from all people, in which is a large stone beyond the power of the ordinary man to lift. The seeker after power must then say prayers over the water and then sit on the stone and pour the water over his head. Having done this he will see a large alligator approaching with mouth wide open. If he is not frightened by this, then a snake will appear, and then a centipede. If he braves them all, He must then try to lift the stone. If he can, he has acquired supernatural power and also immunity from knife cuts.

4. Ghosts (Lutaow) are also believed in. Any person seeing one loses all his fortunes from God. All big sinners become ghosts upon death. Satan takes possession of them and forces them to go forth from the grave. They have a very bad odor.

A monster "Lagtaw" has been seen by the Moros a number of times upon this Island.n He is said to be about fifty feet tall and usually is seen standing with one leg on each side of the trail. He crushes all persons trying to go between his legs. If any one does manage to get through they die of fear afterwards.

There is another monster which has been seen called "Bablau". It is of either sex and steals little children and eats their stomachs. There is a story told about a Jolo Moro who went to Basilan and married a very pretty girl who turned out to be a "Babalu". One night on awakening, he noticed that his wife had no head. After watching for awhile he saw the head come back and replace itself upon the body. The next night he watched and when the head left the body he procured some shells and filled the neck with them. When the head came back it could not attach itself to the body, so his wife, the "Babalu" died without doing any farther harm.

5. The Moros believe in the exercise of the evil eye (Komindut) but to them it means the power to attract women and flirt with them Protection is secured against it by a woman by immediately glancing away when a man is possessed of the evil eye looks at her. If she smiles at him he is supposed to have acquired the power to influence her.

6. Witches, and the power of one person to bewitch another by going through certain forms, is believed in. If a person wants to cause two married persons to separate, it is only necessary for him to write to that effect upon two shells of like size and then throw one one way, and the other, the other. The practice is called "Bangilus".

If a woman has been divorced by her husband and desires to have him return to her, she must go by herself and take a bath on Thursday night of the full moon. The bath must be repeated on thursday week, and the Thursday after that. During each of the three b baths extracts from the Koran must be repeated. This operation so acts on the mind of the husband that he divorces his second wife and returns to his first. This has been proven, the Moros say.

If a young man wants to marry a maiden and her parents are opposed to it, he can prevent it by writing their opposition upon a stone and throwing it away, or upon a piece of paper, and putting it up a tree. The youngs*ardor, for causes unknown to him, dies away, and he ceases his attentions to the maiden. The efficacy of the practice, which is called "Cattatiga", has been proven, according to the Moros.

People are bewitched by putting things into their food.

* man's

If a man wants a woman to love him he can cause her to do it by taking verses from the Koran and burning them, and placing the ashes together with a lock of his hair in her food. The practice is called "Palkasy".

The Moros have a legend concerning "Palkasy". A young man was in love with a daughter of a datto, but he could never see her for she was always kept in a large room and never allowed to come out. He was told to say "Palkasy" three times in the morning, three times at noon, and three times at midnight, and then to get a lock of the maidens hair and say verses to it. He sent a friend of his to get a lock of the girl's hair, but the friend was daunted at the difficulties he had to overcome, and not wishing to return empty handed, he took some hair from the hide of a carabao. The love stricken youth received it and recited verses to it three times in the morning, three times at noon, and three times at midnight. After reciting the verses for the last time he threw himself down expecting to see his lady love come into the room, but instead of the maiden of his desire, there appeared unto his sight the hide of a carabao.

If much sickness and death appears in a house, the ground beneath is said to be bewitched by devils. A story is told by the Moros of a beautiful house which was built for a large sum of money and in which there was sickness and death. The original owner and all his family , but one , died. The house was sold for a small fraction of its former price. The new owner and all his family, but one, died. The house was sold again for a mere nothing. The last purchaser went at midnight to the top of the house and read verses from the Koran. While reading, fire appeared all over the roof of the house and around him, but he was not frightened but continued reading in a louder tone. The fire soon disappeared and he retired to bed. A devil appeared to him in a dream, and told him that the reading of the Koran had destroyed their power and that they were going away, and that after they were gone, he should dig in the ground beneath his house. He did as he was told and discovered large quantities of gold and silver -- enough to keep him rich the rest of his life.

7. The majority of the Moros believe only in the prophets mentioned in the Koran, such as Mohammed. A person who can talk for a great length of time continuously and so rapidly that it is difficult to follow the thread of his discourse is believed by the more ignorant to be a prophet, for they say God alone could cause the words to flow from his mouth like water.

Other men spring up from time to time in different localities with the claim that they have superhuman powers and are prophets. They acquire a small local following. An instance of this kind occurred upon Pata Island at the time the 17th

Infantry made its campaign there. A self-proclaimed prophet assured his followers that they could not be harmed for he would stand out in front of them and open his mouth and catch and swallow all hostile bullets. The first bullet that came his way put an end to his pretentions.

The Moros are very superstitious. The most ordinary happenings of every day life have a peculiar significance for them.

Having entered a house through a certain door, it is necessary to leave by the same door. If this is not done some one in the house will become a widower.

The buzzing of the "bungasuga" bird at night indicates an early death in that locality.

The call of the "gecco" lizard is always counted. If noe has a project on foot, he counts at the first call "Iwill succeed" and at the second "I will not succeed" and so on. If the gecco happens to stop at the wrong count, the Moro firmly believes that it is useless to proceed farther.

Whenever attending to the duties of nature, smoking is prohibited, and the mouth must be kept tightly closed. As soon as finished, extracts from the Koran are repeated to drive away evil. A violation of these prescriptions is supposed to bring ill luck.

A person troubled with twitching muscles is looked upon as having special power, for by the twitch of muscles in different parts of the body he is able to predict trouble in different parts of the country.

CHAPTER IX

Slavery.

1. Slavery has not existed among these people since 1903. At present they have a system called voluntary slavery by which the descendants of the former natural slaves work for their master for their board and the privilege of living in the house. Of course under this system the master's former power of life and death over his slaves, and his former right to buy and sell them, is void. Prior to 1903, a slave owner acquired slaves either by capture or purchase. He had the power of life and death over them and the power to sell them. All children born of slave parents, became the slaves of their master. The master fed and clothed his slaves. according to the promisions of the Bates treaty, negotiated in 1899 by Brigadier-General Bates with the Sultan and the Dattos of this island, a slave could purchase his freedom by paying to his master his purchase price.

2. Under the old system, slaves were bought and sold. A male was worth ₱50.00; a female about ₱100.00; a female who was a virgin was worth about ₱150.00. The Moros believe that additional strength is acquired if they cohabit with a virgin.

3. The owner had the power of life and death over his slaves.

4. The owner had the power, and did cohabit with his female slaves. If a child was born, it was free, and the mother of the child also became free.

5. The offspring of slaves became the slaves of their master.

6. Slaves could not own property. Their earnings went to their master.

7. Slaves were rented. The rate of rental depended upon the quantity and quality of the work performed by them.

8. A slave could have but two wives. He could have as many concubines as he could pay for. As he owned no property his master gave him the money to buy them. In case slaves married, the master paid the dower.

9. Slaves were well treated by their masters. They were fed and clothed and taught the Koran. They were taught how to work; how to make boats,and other useful arts. In their old age they were taken care of.

10. In case a child was born of a slave woman by her master, the child and mother became free; the family of the woman could become the slaves of the child if the master chose to give them.

11. If a man incurred a debt which he could not discharge, or committed a crime for which he could not pay the fine, such as adultery or stealing, he became the slave of the man against whom he had sinned, or to whom he owed the debt.

12. They became slaves when they had not the fine imposed for a crime. They be came the slaves of the man against whom they had sinned.

13. War captives became slaves. They could, however, purchase their liberty from their captor.

14. Slaves could purchase their liberty by paying their master the amount of the purchase price.

15. Mishandled slaves could leave their master and ask the protection of another. The man offering them protection must pay their value to their first master. They then beaame the property of their protector.

16. About ten years ago it was customary for men with enough power to steal men, women and children, and either enslave them themselves, or sell them into slavery. Persons passing along the trails were seized, or expiditions were sent to other islands to capture them.

17. Old and worthless slaves who had passed the working age were cared for until death. They were not put to death or neglected.

18. A master and his slaves did not eat together; the master ate first and the slaves afterwards. A slave always obtained enough to eat for a slave woman was always in charge of the kitchen and the cooking.

CHAPTER X

Education.

1. Moro children are instructed by an Alim or Eman. The instruction takes place in the house of the Alim or Eman. The Children are first instructed in the Arabic alphabet. They then take up the study of the Koran and other books on law and religiom. They are taught how to count, and what the Moros believe in regard to the shape of the earth and its motion; also what they believe about the sun, moon and stars. Some instruction is given in what is known about the history of their forefathers. In addition to this they are instructed in deportment and to show respect to their elders, especially to elder relatives. For instance it was explained that they are always taught to kiss the hand of their grandfathers, or their teacher or their grandmother. Beyond this they do not get much instruction. (Since the American occupation, school houses have been constructed among these people and the children are being given instruction in English and the elementary branches of learning.)

2. Approximately one third of the people know how to read and write. The reason for this small number is that they have to furnish their own books and unless their parents are well to do, they cannot do this. Moreover, when their parents are not well to do, the children are made to stay at home and work. Beyond presents of food which the parents of well to do students send to the Alim or Eman, they receive no compensation for their work of instruction. Arabic characters are used in reading and writing their (the Moro) language.

3. Signs as a means of communication, are not used except in gambling.

4. They do not draw pictures and they cannot read maps.

5. Some few of the people have compasses, and some few of the sailors know how to use them. The compasses were obtained many years ago from the English. The majority of the people tell the direction by the stars or by the prevailing winds.

6. Time of day is determined and indicated by the sun. They have no clocks. The Sultan, prime minister, and some of the dattos, have watches.

7. The majority of the people do not know their ages. In the few cases when family records are kept, they can find out their ages by consulting the record.

8. They know nothing of the surrounding people or country except some few facts which they have obtained from the white people, or which have been handed down from the old pirates.

9. They can pick out the details of a photograph, but they do not know anything about the details of its making. They have an aversion to having their pictures taken for they believe it will cause early death.
10. They nothing about other countries.
11. They have no knowledge of the events that have happened in other countries.

CHAPTER XI

Warfare.

1. The weapons used by these Moros in warfare are the Barong, Kriss, Spear, Lantaka, Spanish cannon and rifle. Shields are used for personal defense.

2. All the weapons except the lantakas, Spanish cannon and rifles, are manufactured by themselves. The Lantakas are obtained from Mindanao and Borneo. The cannon were presents from the Spanish; the rifles, the greater number of which are Remingtons, were either stolen or purchased from the Spaniards, or imported. The purchase price from a Spanish soldier was ₱15.00.

3. Poisoned weapons are not used either in fighting among themselves or with outside tribes.

4. Man traps are used. They are constructed by digging a hole in the ground, usually in a trail, about six or eight feet deep and three feet square, and placing in the bottom of the hole shappened bamboo sticks. Across the top of the hole are placed flimsy bamboo stichs covered with leaves and grass. A man stepping upon the covering falls through with great force and is impaled upon the sharp stakes. They also create obstructions in the trail by fastening the roots of trees or vines across it and by placing shappened stakes in it.

5. The Moros consider the Filipinos their enemies.

6. When questioning these people about their attitude toward white people it developed that only the Germans and the English are considered by them to be "white people". Whenever the term "white people" is used in speaking to them, they understand it only as referring to the English and Germans. The Americans are refered to by them as Americans and not as belonging to the white race. The Americans they consider as very wonderful people; they hold them in great respect, and of course say that they are friendly to them. For the Germans and English they have a feeling of friendship. The Spaniards they do not like.

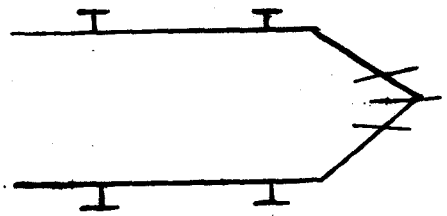
7. Each petty chief has a following of eight or ten men. Whenever war occurs, these ten men go with their chief and join any lagge chief that he may join. They go wherever their chief goes on the battle field. This party of men with their chief may be said to be their tactical unit, if it can be considered that they have one. Their fighting men are not organized into companies under on commander or into large units. All the work on the battle field is individual. Everybody goes in at once and fights the best he knows how without direction. They hold no organized body in reserve to be sent to different places in the field as their presence is needed. Whenever they are fighting among them-

selves if the Sultan shows himself on the battlefield the opposite side withdraws. They say that they will fight the Sultan's men, but not the Sultan himself.

8. The forts which the Moros construct are called cottas. They are constructed by building walls of stone or wood between seven and eight feet high, enclosing a rectangular space in the center of which is a house. In some cases a wide and deep ditch is constructed outside the wall. Bamboo is sometimes placed along the top of the wall to act as a screen for the defenders. On the inside of the wall a platform is built, for the defenders to stand upon when firing over the top of the wall. Underground passages are sometimes dug beneath the walls to allow the defenders to escape if necessary. Lantakas are sometimes mounted on the walls and in the house for use in defense.

In aggressive operations, the besiegers construct shields of hard wood called "bastions". As the action progresses, if they are successful, the bastions are taken down and reconstructed in advanced positions, under cover of the fire from neighboring bastians.

When a cotta is being attacked, a small shelter, called a "cooboo" is built up in a tree. This enables the besiegers to fire down over the walls into the cotta. They also build a shelter of hard wood which is mounted upon four wheels. This is called a "tinggie" and it consists of four walls of hard wood roofed over with nippa. The front wall is pointed. In the point and two sloping sides lantakas are placed. A strong pole is carried inside for the purpose of working the machine forward. The roof is not for



protection from rifle*but to shelter the men and the guns from*fire the weather.

9. No especial preparation is made for substituting the fighting force in the field. Each man reports to his subchief with his weapons and food. When this food gives out he lives off the country. When the Sultan was in power, he had a special officer, a datto holding an appointment from him, to look after the subsistence of his fighting men. This officer was called "Datto Maraja Adinda".

10. Captives are not killed but become slaves of their captors. they may purchase their freedom.

11. The victorious perty mutilates the bodies of the dead of the opposing side.
12. The victors carry off their dead and if possible, bury them in the family burying ground or the town burying ground.
13. The enimies dead are dut up and mutilated and left on the battle field.
14. Any man that can walk and carry arms is eligible as a fighting man. There is no ceremony observed by these people when a young man is old enough to go to war.



Arms

1. Campilan
2. Kriss (Tulid - straight edged variety)
3. Kriss)Lanti - wavy edge)
4. Barong
5. Lantaka
6. Bugak Papanhut (hunting spear)
7. Bugak Tano (man spear)
8. Tamming (shield)
9. Taguban (scabbard)

CHAPTER XII

The Chase and Fishing.

1. Spears (Binangkaw), Barongs and airguns are used for hunting. The airguns are tubes of wood about six feet long, made of black wood called Ata-ata. They are operated by placing one end in the mouth and blowing. The projectile used is a poisoned arrow. They are used principally for hunting monkeys.

2. White parrots, eagles, green parots, crows and hawks are killed, but not eaten. The principal animals killed for food are the deer, wild pigeon (Mapati), a bird resempling a blackbird called "Baod", Kamaso, a white bird distinguished by having two black feathers on each side, Kangho, a bird resembling a wild pigeon, but having yellow eyes. The Kangho is considered by the Moros second to the chicken as a food product. Hogs are killed for sport but are given to the dogs for food.

3. Ponies are used for hunting deer. Good runners are selected. The hunter gives chase upon his pony and when near enough, throws his spear. Dogs are sometimes used to trail and surround the deer. Some ponies are trained to kill the deer themselves. When ridden close enough, they either bite the deer in the neck or turn and kick him.

Hog hunting is not very exciting. The hunter finds his track and then lies in wait for him. When he comes along they spear him. Another method is to construct a trap (litag) by making a hole about a foot square in a fence. On one side of the opening a springy piece of bamboo with a poisoned end is tied by a cord. The cord passes across the opening. When the hog tries to pass through the opening, he strikes this cord and releases the poisoned bamboo stick which strikes him in the side. The poison is made of the sap of a tree called "Ipu" and the sap of the Wallanghan tree.

Monkeys are hunted with airguns.

4. There are a number of devices for catching birds. Principal among these is the device in which a decoy is used. The sap of a tree is boiled until gummy and is then smeared on the limb of the tree. A bird in a cage is placed at the end of the limb as a decoy. Any bird lighting on that branch sticks, and is easily captured. A trap called "Nias" is used for catching wild chickens. It is constructed by bending a sapling to the ground and fastening to the end of it a running noose made of cord. This noose is placed flat on the ground and in its center is placed the cord which runs to the device by which the sapling is held in place. This is usually a bent branch of some kind. Sometimes grain is placed in the center of it as bait. A chicken pecking the ground in the center of this noose, or stepping in it, disturbs the cord and releases the trap and is caught and held there by the back or foot.

5. Fish are caught with nets, corals, hooks and lines, spears, or are poisoned. Turtles "payokan" are speared with spears of special structure called "Pamayokan". Spears of this description consist of long wooden poles and iron points. The iron points are detachable and are made up of an iron socket into which the pole fits, and a piece of sharp iron about six inches long with a single barb. A piece of rope long enough to allow the pole to slip out of the socket is fastened both to the pole and to the barbed iron point. The spear is constructed in the manner so that when a turtle is speared the pole may be detached and the turtle landed by means of the pole and rope without danger of breaking the pole.

Fish traps are used. They are rectangular in shape, enclosed upon all sides, and are made of bamboo. In one end there is an orifice shaped like an inverted cone through which the fish enter. Across the opening of this orifice very thin bamboo which can be pushed aside by an entering fish, is placed. This bamboo cannot be displaced by a fish from within.

6. The corals used are between six and seven feet in height and are made of split bamboo about one quarter of an inch in width, fastened at the top and bottom with bihuca. Sections are made of various lengths. The corals are kept in position in the water by means of poles driven into the bottom. By placing the sections end to end, the coral may be made any length or shape desired. The fish are carried by the corals at high tide and are caught when the tide turns and they are being carried out.

7. Dynamiting fish is not practiced now. About fifteen years ago dynamite used to be obtained from British North Borneo and used for this purpose.

8. Poisons are used. The most common is that obtained from the root of the "Toobly" tree. The root is pounded on a stone and the sap thus obtained is collected and poured into the water. Another poison is prepared from the tubafruit. The fruit is cut in half the interior is scraped out and mixed with pepper and earth. Langtang, a fruit, is also used in the preparation of poison. This is broken in half and the interior taken out and mixed with bananas. It is put in the water in the same manner as the poison from the tuba fruit.

CHAPTER XIII

Manners and customs.

1. The greater number of the houses of this tribe are built of bamboo or nipa roofs of sany, which is a kind of nipa.

The framework, usually bamboo, in some cases a hard wood called "Jaty", is put up first. The floor, made of split bamboo sticks, placed at intervals of about an inch, is then constructed. The sides , of bamboo, or nipa, are then put on, and lastly the whole is roofed over with sany. The floors are built between six and ten feet from the ground and usually the livestock of the owner, his ponies and carabaos, are kept in an enclosure beneath them.

The typical house has three rooms; one large room used as a living and sleeping room; one small room at the back used as and for cooking purposes; and one small room with no outside doors or windows in which the virgins of the family sleep.

At one side of the large room is built a platform of bamboo, raised about two and one half feet from the floor. This is the family bed. The room for the young girls is generally directly back of this.

The floor of the kitchen is covered with earth upon which are placed three stones in the form of a triangle. The fire for cooking is built between these stones and the cooking utensils are placed upon them. These stones, so arranged, are called "Sukul".

The implements used in constructing houses are a hatchet, "patuk", and a working bolo, "otak".

Some of the well to do Moros living in the villages have houses made of hard wood with sheet iron roofs. The interior is divided into many rooms with partitions between them.

2. The coast people are gathered in villages on the seashore; the hill people are scattered about over the land.

3. The Moros are not nomadic in the sense that they travel long distances in a season. They cultivate one tract of ground for three of four seasons. At the end of that time they move to a new locality about two miles distance, build a new house and till that land for three or four seasons.

4. The principal products of the soil are:

Rice	(Palay- With outside husk, (Bogas- white rice husked,
Hemp,	Lanut
Tapioca,	Panggi Kahoy,
Coffee,	Kawaha,
Rubber,	Kalapia,

Vegetables.

Sweet potatoes,	Panggi bagon,
Onions,	Bawang,
Beans,	Batung,
Egg plant,	Taloom,
Squash,	Laboo,
Tomatoes,	Kamatis,

Species of:

Pumpkin,	Kabasy,
Cucumber,	Maras,
Pepper,	Lara,

Young bamboo is scraped into small pieces and used as a vegetable. This is called "Dabung".

Young plants which are used as greens, and roots used as relishes, are gathered.

The greens are:

Kangkung,
Pakis (found in the jungle),
Dahun-lara, (leaf of the pepper tree),
Sulasy.

The roots are:

Sai, (boiled and eaten with fish),
Dulau, (eaten with fish),

A species of banana, "saing, is also boiled and eaten with fish.

The following fruits are grown and gathered for eating:

Durian,
Purut,
Manggis,
Pisang, pineapple
Wanny,
Timun, water melon
Marang,
Tamusun,
Buwahan,
Bawnu,
Nangka, bread fruit
Mampalan, called mango
Kapaya,
Biabas,
Tagbak,
Saing, banana.

Cocoanuts are produced. The tree is called "neog"; old coaconuts, "lahing"; young cocoanuts, "botong". The milk of the young cocoanut is used as a drink. It is refreshing and has laxative properties; The meat of the young cocoanut is eaten.

Copra and cocoanut oil are made from the old cocoanuts. The cocoanuts are split in half and placed upon a raised platform with a fire underneath. The heat dries the outer husk and enables

the meat to be removed more easily. Copra is made, and oil "Alisipi" from the meat.

The juice from the pod of the young cocoanut is extracted and poured into a receptacle containing the bark of the tunghug tree, and allowed to stand. The resultant liquid is called tuba, and is highly intoxicating. Tuba derives its intoxication properties from the tunghug bark.

Sugar is obtained from sugar cane (tooboo). The juiceis pounded from the cane, boiled, and allowed to evaporate, and sugar results. Sugar is also obtained from the "towak" tree. The juice or sap is taken from the pod of the tree and treated in the same manner as the juice of the sugar cane.

Honey,"tonub", is obtained.

Cocoa is made from the seeds of the cocoa tree. This tree is about ten feet high and resembles the mango tree. The seeds are taken from it, dried, and ground with sugar. Neither cocoa nor sugar are produced in large quantities.

5. A working bolo is called "otak"; a bolo with a wide point called "janap susuat" and a plow called "araro" are the implements used by the Moros in tilling the soil. The otak is used for cutting brush, and the"janap susuat" for digging weeds. The plow, "araro", is a primitive affair consisting of two bars of wood hewn from a tree. The under bar, which is fastened to the upper bar by two short pieces of wood, about one foot in length, is parallel to it, and about one third its length. A point of iron is fastened to the front end of the lower bar. The lower bar is fastened to the upper bar back of its center. A single handle is fastened to the rear of the upper bar end. The plow is drawn by a carabao and it turns a furrow about six inches wide and three or four inches deep. The plow point is purchased from Chinese marchants.

A knife, "a-any", is used for cutting palay.

6. The cooking utensils are limited, of these people, in number. They consists of kettles, "anklit", made of red clay; frying pans, "kawaly"; and spoons, "laag". The spoons are made of cocoanut shells and have wooden handles. The kettles are made of red clay which is found deposited on Dong-Dong island. The frying pans are purchased from Chinese marchants.

The average housekeeper has two kettles -- one for boiling rice and one for boiling fish--; one frying pan and some spoons.

Oil for cooking purposes is made from cocoanut meat.

All vegetables except squash and egg plant are boiled; the latter are fried.

Fish are eaten fried and boiled.

Tea is drunk more than coffee or cocoa.

The fire for cooking is made between the three stones arranged in triangular form, called "sukul".

7. The harvest feast "Magdanghin" corresponds to the husking bees held by the farmer of the United States. A farmer who has a field of rice to be cut invites all his neighbors to assist. While the men are busy cutting rice in the morning, the women prepare a feast, which is eaten at noon. After this the people stay and talk for a short time and then go home.

The other feast, "Magua-Salumut", (good luck), is given at the end of the harvest. All the priests and all the people are invited. They come at noon and sit down to a big feast prepared by the farmer. After this the priests say prayers from the Koran, giving thanks for the good harvest and asking a blessing on the man who invited them, andbthen every body goes home. Baskets are filled with food and given to each priest. After this feast, the farmer takes his old rice to market and the new rice is stored for the coming year.

8. The men wear their hair cut as closely to the head as possible. After every cutting of the hair the eyebrows are trimmed to improve their appearance. The women allow their hair to grow as long as it will. It is considered a mark of beauty to have hair that will reach to the ground. The women wear their hair twisted on the top of the head. Combs are worn in it only on special occasions, for the purposes of ornamentation. Cocoanut oil is supplied to their hair every day. It makes the hair glossy and keeps it from changing color.

9. It is not considered proper for a Moro to ask after the health of the women of another unless the two persons speaking are exceptionally good friends. It is the heighth of impropriety for a stranger to ask after the women of another man, and such inquiry generally arouses suspicion.

10. Loud talking or any expression of excitement is not considered a mark of ill breeding.

11. Women are frequently beaten by their husbands, but only, as it was explained, when they need discipline. The hand is used in applyingmpunishment.

12. Children of both sexes, up to the time they are six or eight years old, run around nude. After that time, care is exercised by members of both sexes, about exposing their privates. All other portions of the body however, are freely exposed by members of both sexes.

13. Alcoholic stimulants are not used in any form by any of the people.

14. If it is to his advantage, a Moro considers it the proper thing to lie. He feels called upon to do so. However, if he makes a promise, or if he gives his word in regard to anything, he will keep it.

15. When one Moro visits another, the host greets his guest with the salutation, "Ikawsayaw"or Biadininghalno", which means, "How do you do?". the guest is invited to sit down and the host tenders his betel nut box. If the guest stays only a short while he is given coffee or tea to drink and cakes to eat (the cakes spoken of in this repast are made of cocoanut oil, flour and sugar and are fried). If he makes a prolong stay he is given food and a place to sleep. When he leaves he says,""Mowinakany",

which means, "We go home" and corresponds to goodbye.

When people meet upon the trails they greet each other with "Ikawsayaw" and Maripakamy", the latter meaning "We go Along".

16. The only ceremony which these people have involving the throwing of water, is the one, before described, in which a small boat is loaded with cakes, rice and eggs, and set adrift. the people then gather on a stream or on the seashore, and have water splashed upon them by the priests. This is supposed to drive away sickness. They have no ceremony in which water is used with the idea of removing enmity or quarrel.

17-18. Children are much desired. The moros have a saying, "A man, even though he has much money, is poor if he has no children; and a man who is poor, is rich if he has many children." A man tries to arrange it sa that he will have a child by each of his wives and concubines once a year. The concubines, however, try to prevent children, for they say they are treated no better than slaves by their fathers. The average man has between twenty and twenty-five children, during his lifetime, that live. The Moro women have a belief that if they have given birth to thirteen children, and die at some subsequent time during childbirth, they will go directly to heaven.

The physical welfare of young children is carefully watched. They are bathed every morning and evening and are fed as many times a day as they will eat. It id desired to make a young child as fat as possible.

19. When a child, either male or female, reaches the age of puberty, their parents give a feast which is called "Magdua". All the priests are invited. After [illegible] the food is spread on the mats ready for eating; the priests read prayers from the Koran, and then every body eats. After the feast the teeth of the child are filled and blackened by the "Bilal"; then the ceremony of circumcision is performed. The circumcision of the male is performed by the Eman and is called "Magislam"; The female is circumcised by a "Pandy" and the operation is called "Magsunnat" (see Chapter on Medicine). The children begin to use betel nut at this period.

20. No limit is placed on the number of children that a woman may have. She is encouraged to have as many as she can.

21. The men treat their wives and children very kindly. What he earns is divided among his wives by his first wife. He pays the gambling debts of his wives, and after being away from them for any length of time, he always embraces them and exhibits other marks of tenderness toward them.

22. A boy is named after his* ancestors; a girl (* fathers) after her mothers. A child has but one name. When a child is to be named, about twenty names, either the Father's or Mother's ancestors, depending upon the sex of the child, are written on slips of paper, placed in a box and mixed up. The child is then made to draw a slip. The name he draws id the name he bears for the remainder of his life. A child is named when he is about five or six months old.

Boys names:

Mohammed, name of a prophet,
Israel, " " " "

Dummang,
Jamung,
Girls names:
Patima, name given to a girl who is going to be beautiful,
Sitty, second to Patima,
Putly, second to Sitty,
Saya, ordinary name,
Mariam, Miriam in English.

23. The name of a woman does not change, and they do not take the name of their husband after marriage.

24. A man does not change his name after he has had a son.

25. Cooking food repairing the clothes of her husband, washing clothes, making cloth and keeping the house clean is the work of the female members of the family. Both men and women work in the fields, but the man does no work around the house.

26. A married woman who does not have children is in disgrace. Medicine is given to her, if she is barren, which will cause her to have children. She is treated as fellows: She is taken to a well and bathed.* While being bathed she must stand facing the west. After the bath, the cloth with which she was bathed, is dropped to the ground without her seeing it, and she walks straight to her home without looking back. On arrival at the house, two white chickens with yellow legs, and two gantes of rice are given to the Pandy. A feast is then served at which nothing is said. After that, the Pandy gets the roots of bamboo, cocoanut, kayawan, and the roots of grass, boils them, and puts the liquid in a white bowl without spot. The liquid is then given to the woman to drink. After the drinking of the liquid, a gold ring is given to the Pandy by the man and his wife as a sign that they are going to have children.

27. In former times the medium of exchange was money, cloth, bolos, rifles, carabaos and ponies. At the present, money only is used.

28. Pork cannot be eaten. It is contrary to the religious beliefs of the people to use it as a food. Eels, snakes, dogs, and cats are not eaten. Milk is drunk, and all birds are eaten except the hawk (sambulan), eagle (billy), crow, (wak), and white parrot (buky). Frogs and the liver of the crow are eaten for lung trouble.

* by the Pandy.

29. Married women can converse with men other than their own husbands provided their husbands are present. Otherwise it is not considered proper and is not allowed. Young girls are not allowed to converse with young men. In the majority of families, the youngs girls who have blackened their teeth, that is arrived at the age of puberty, are kept in aroom by themselves, and are not allowed to come out except to eat and bathe.

30. The people who live along the seashore and the streams, bathe every day; the people elsewhere--once a week. Married people of both sexes bathe together. The young men bathe with the married people but the young girls bathe alone. If they live near the water and have slaves, the slaves bring water to the house, and the maidens do not leave their room. In the time of the full moon, it is customary for the young girls to bathe alone about nine o'clock in the evening. Both men and women wear the loose trousers called "Sawal Kantio", while bathing. When finished, they step out on the shore, and, throwing on a loose sarong, they make a conplete chang of clothing without exposing their bodies. When taking the nine o'clock bath the young girls wear just the sarongs.

There is a custom connected with the nine o'clock bath of the maidens called "magsaggow". If a young man has picked put a girl that he desires to marry and does not wish to go through the preleminaries required by the regognized method, he lies in wait near the swimming pool and when his chosen one is in the midst of her bath, he swoops down upon her and carries her off to the chief. There is a standing fine of fifty pesos for this practice; also the recognized price of a maiden is two slaves, or eighty pesos. The young man pays the one hundred and thirty pesos as soon as he gets to the chief and is immediately married. By adopting this method, the young man gains some excitement, for if the maidens father beats him to the chief, he will be killed. He also saves seventy pesos in money and a four months wait.

A variation of the practice "magsaggow", which corresponds to the club method, of the stone age, of securing a bride, is as follows: A young man decides upon the girl he wants to marry, tells his chief beforehand of his intentions, and takes two of his friends and goes to the girls home. His friends guard the door and the young man hunts out his intended, twists her hair around his hand and then draws his bolo. When the girl's father tries to drive them out, the young man threatens to kill the girl. At this point the chief appears and commands peace. The young man pays the fine and the price of the girl and is immediately married.

An instance of the first kind recently happened in Parang. A young man captured the maiden he wanted and started for the chief's house with her. The other maidens ran, screaming, to tell the captured one's father, and he with some of his men, took his bolo, and started on a run for the chief's house. They were

too late, however, for when they arrived, the tom-tom was being beaten outside of the chiefs house, denoting that he had given protection to the young man and the girl. The girl's mother fell on the beater of the tom-tom and tried to break it, but it did no good for the young man and the girl were immediately married.

No especial effort is made to keep the houses clean. The houses are never swept. The floors are built of strips of split bamboo laid about an inch apart. All refuse is thrown through to the floor to the ground beneath. This peice of ground is cleaned up about once every ten months, except when ponies and carabaos and ponies are kept there; then it is never cleaned.

32. The people living in the same house eat together. If there are strangers present, the men eat first and the women afterwards.

33. The Moros have cups and saucers, plates and glasses, which they purchase from Chinese merchants. They have no knives or forks. The food is conveyed from the plates to the mouths by means of the hands. A spoon made of cocoanut shell with a wooden handle is used for cooking purposes, to dip food out of the kettle.

At meal times the food is placed upon plates and set upon mats on the floor. Each one sits down on the floor near his plate and eats with his hands. Some of the higher class people have brass supports about six inches in height upon which the plates are placed; also a large dish of brass, standing about a foot from the floor upon which is placed the general supply of rice and fish.

34. All of the members of the same family sleep in the same room upon a raised platform of bamboo covered with mats, standing at one side of the room. The young virgins of a family sleep in a room without* doors or windows, directly back of this(*outside) platform. In case married sons or daughters are living at home, they either have a room by themselves, or a portion of the general bed with a suspended mat as a screen. The platform is called "palanga".

35. Kissing and hugging and all the ordinary means of showing affection are practised by the Moros.

36. There is no record to show that head hunting was ever been practiced by this tribe and the men most familiar with the history of the tribe say that it has not.

37. There is an aristocracy among these people in the sense that the dattos and their families, and the other better class familiesendeavor to keep their blood free from contamination by not marrying with lower class Moros. The daughter of a datto must marry a datto. In some instances the sons of dattos have married lower class people, but in such a case, the sons will be dattos, no matter what the origin of the mOther is.

38. The phrase used to express gratitude or thanks is

"Masarung sukul"na ako", which means "Thank you very much".

39. The ordinary people do not make presents among themselves. They givev presents to the priests, panglimas, dattos, and the Sultan. The phrase used when giving a present to a priest is "Hipagdihil ku ine kymo Karna sing tuhan", which means, "I give you this, may God bless it". When giving a present to a panglima, datto, or a Sultan they say, Hipag hurmat ku ine kymo", which means, "I give you this".

40. A member of this tribe is never forced to leave it and go elsewhere.

41. The Moros are anything but polite in their relations to each other. They are polite to their priests, dattos and the Sultan. They always show their inferiority to the dattos and the Sultans by always placing them on mats raised from the floor, so that when everybody is seated, the people will sit below them.

42. It has never been the custom of these people to burn their dead. Such is not the present custom.

43. Cattle, ponies, carabaos, chickens, dogs and cats are raised by these people. Sheep and pigs are not.

44. One Moro never employs others to work for him; it is considered degrading. The work is either done by slaves, or, in harvest time, the feast of "Magdanghin" is given and the farmers neighbors assist him in gathering his crops.

45. Raw meat or raw fish are not eaten.

46. Old men or old women are never killed nor allowed to die of neglect. They are taken care of and fed and clothed until they die of natural causes.

47. Insane or imbecile people are also cared for. In case an insane is violent, he is either confined to a room, or tied outside with a rope, until he dies.

48. When eternal friendship or brotherhood is sworn to by two men, two bowls are filled with water and blessed by the priest. Then each man priks his finger and allows the blood to flow into one of the bowls. The bowls are then handed to the men by the priest, and each drink's the others blood while the priest reads from the Koran.

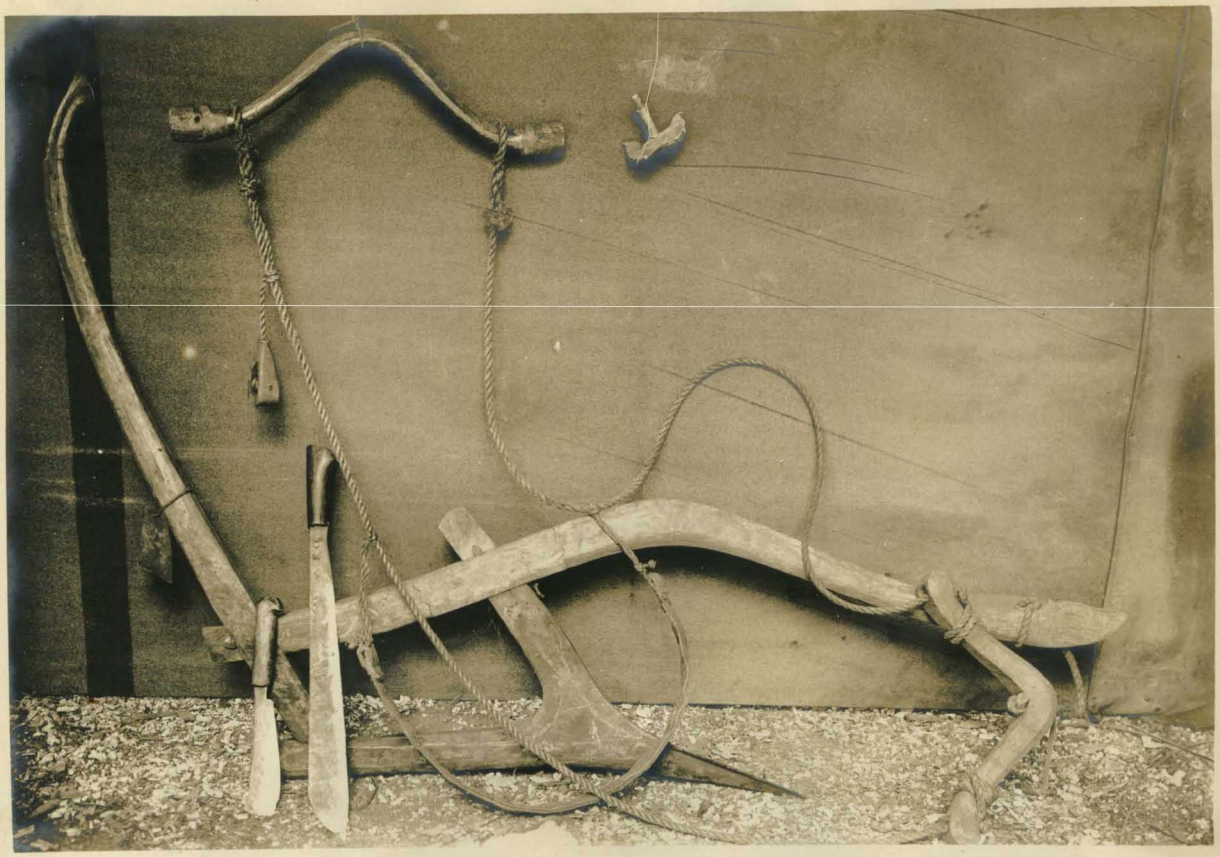
49. There is no association between the taking of salt and the acknowledgement of friendship that is recognized by these people.

50. The Moros do not believe that endogamy is predjudicial to the physical or mental welfare of their race. Politically, they consider it a good thing for they say that by breeding among themselves, they, a people of one blood and under one ruler, became a numerically strong and powerful race. The same principle is carried out in the family. The effort is to keep titles and property possessed by the family in the same family and to increase the number of men bearing the same name. For this reason, marriage of first cousins is encouraged.

51. The majority of the Moros have no conception of the origin of the Americans, except that they came from Manila. The more intelligent Moros say that they came to the United States from England about five hundred years ago; from the U.S. they went to Cuba; from there to Manila and from there to the Sulu Islands.

52. The Spaniards, they say, came from Spain to Manila and from there to the Sulu Islands.

53. The soverignity of the United States, that is, the right of the United States to rule these islands is not recognized by the Moros at all. They say that they endure the rule of the Americans through fear and that they have made three attempts to rid the islands of them. One effort was in a cotta (fight with Laksama Usap); one among the rocks and the jungle (fight with Palla); and one upon a hill (Bud Dajo). They look upon the Sultan as their true ruler and say that at the first opportunity they will fight the Americans and attempt to drive them out of the islands.



Agricultural Implements

1. Pagdayaw Araro (plow)
2. Otak
3. Janap
4. A-any (used for cutting palay; handle taken between first and second finger)
5. Sulab (plow point)

CHAPTER XIV

Dress.

1. Three kinds of coats, which derive their names from the sleeves, are worn by the Moro men and women. These are the "badjo", the "badjo pokul" and the "Badjo cootoon". The badjo is a long sleeved coat, and the badjo pokul is a half sleeved coat. The badjo cootoon has no sleeves at all. The badjo is cut off short at the waist and is made to fit the figure closely. It has no collar and opens down the front. It is fastened by buttons which are detachable. It has no pockets. This garment is worn next to the skin and is usually open in front, the buttons being mare for decorative than utilitarian purposes. The badjos worn by the women, in addition to the buttons for fastening the garment, have a number of gold buttons along the shoulders and down the front for the purposes of ornament. Badjos are made either of drill or silk cloth.

Three kinds of trousers are worn. They are the "sawal"lalgu" and the "Sawal sipakan" worn by all the men and thewomen of Looc; and the "sawal kantic" worn by the remainder of the women. The "sawal lalgu" and"sawal sipakan" fit the body from the waist down to the ankles as closely as possible withthe exception of a slight fullness in front of the thighs. The"sawal sipakan" are buttoned half way to the knee on the outer side of the leg; the"sawal lalgu" have no buttons and no openings along the legs except a slit about three inches in length at the ankles. The "sawal kantic" (Chinese trousers) are madevery loose, measuring about twelve inches from seam to seam (in diameter) the in leg. The legs are the same size from the hip to ankle and the garment is very loose about the hips. These trousers are sometimes worn by the men. They are made of cotton cloth or silk.

The "kandit" is a piece of cotton cloth or silk three feet long and one yard wide, worn about the waist. It is worn byboth men and women and is used to carry the buyo box or any other articles they may wish to have with them.

The "pies" is a scarf of silk or cotton cloth, three yards square, worn around the neck or on the head. It is worn by both sexes.

The "Sulban", eight feet long and one yard wide, of cotton or silk, is worn twisted upon the head as a turban. It is worn by Hadjis only.

The "saputanghun", of silk or cotton, is a handkerchief about one and onehalf feet square, worn by the women on the shoulders for ornamentation, and by the men upon the handles of their barongs.

The "Habul" (more commonly known by the Malay word "Sarong") is of cotton, between six and eight yards long and one yard wide. It is usually cut in two in the center and sewn along the long edges and then at the ends, so as to make an endless garment about four yards long and two yards wide. It is used by the men for a blanket and by the women, both for a blanket and as an outer covering worn during the day over the badjo.

No shoes are worn.

The children, when they wear clothes, are dressed like their elders according to their sex.

All the garments mentioned are made by the Moro women and are of a striped, checked or plain pattern, and of any color or combination of colors that happens to strike the fancy of the wearer.

2. Many ornaments are worn by these people. Earrings (Baang) made of gold and set with some stones are worn by the women. In construction the earring is entirely simular to the "bachelor button" familiar to Americans, with the exception portion instead of being sprung into the standard which is fastened into the upper face, screws into it.

Rings (Sing-Sing) made of gold and set with precious stones are worn by both sexes. Plain gold band rings are also worn. The rings are simular in construction and in the manner of setting to those with which Americans are familiar.

Bracelets, both gold and silver are worn by women. The gold bracelet (bakoa bolawah) and silver bracelets (bakoa hasikie) are alike in construction. They are very thin, about an inch in width and are concave on the under side. The outer surfaces of some are plain and some are worked with designs. Silver bracelets are always worn at the ankle. Good class Moros do not wear ornaments of silver except around the feet and ankles.

Ornamental combs (sudly) the backs of which are of gold are worn in the hair.

Gold breast pins (Tagsok) set with pearls are worn at the throat.

The "hadjemut" is a small thin plate of gold of various shapes worn on a gold chain which passes around the neck and is of such length that the plate rests on the breast. A verse from the Koran is stamped on this plate. This hadjemut is worn by the women and is a charm to drive away all evil.

The Moros have a legend about the adoption of earings.

Abraham (Nabi Awa Ibrahim) had two wives, one very beautiful and young, and one ugly. The wife who was not beautiful desired to make her husband dislike the beautiful one, so she persuaded her to make holes in her ears and insert therein pieces of gold in hopes that it would make her ugly, but the gold made her look more charming and attractive than ever. When Abraham

saw her he was more delighted with her than before, much to the discomfort of the ugly wife.

The Moro women think also that their beauty is enhanced by wearing pieces of gold in their ears.

The custom of wearing bracelets was introduced into this island by an Arab woman during the reign of the first Sultan, Sariphul Hassim. The Moro women liked it and have followed it ever since.

3. Yellow and green are the favorite colors of the people but all the colors of the rainbow in every conceiveable combination are used. In former times, at weddings, dattos were the only persons who could wear yellow.

At present, dyes prepared for use are purchased from Chinese merchants, but in former times they used to be prepared by the Moros themselves.

Yellow was made by extracting the juice from the root of the dolau tree and mixing it with the juice from the bangkoro tree.

Green was made by mixing the juice of the leaves of the "kablau" tree with the juice of the leaves and sap from the pepper (lara) tree.

Red was obtained from the juice of the fruit called "jalnang".

Khaki colored cloth was made by soaking the cloth in the juice of the bark of the cocoanut, and then burying it in the mud. The cloth was left in the mud three or four hours and then washed.

4. The stones used by the Moros for the setting of their ornaments are the diamond (inta) pearl (mucha); bianing, a yellow stone; the pimegranite stone (akie) which is red; jamlud, a green stone; yakut, a yellow stone; pilush, a green stone; and yakut puti, a white stone. With the exception of the pearl, these stones are obtained from traders from other islands.



Moro dress

1. pies
2. Badjo
3.)
) Saputanghun
8.)
4. Habul
5. Sawal Kantio
6. Kandit
7. Sawal Sipakan.



1.) Instruments used in
2.) circumcision
3.)

1. Laring pagi-islam

2. Hasaan (whet stone)

4. Gallang (bracelet)

3. Gipit

5.) Tambuku 6 sets of buttons
6.(used for decoration)

7.)Hadjemuts
8.)

9.)Baang (ear rings)
11.)

10. Sing Sing (finger rings)

12. Tutugsuk Haraghal (breast pin)

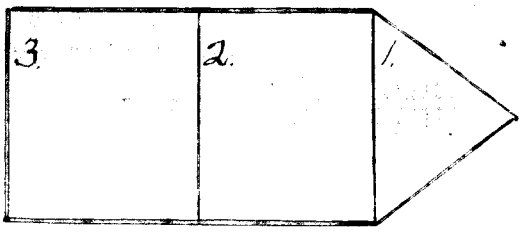
CHAPTER XV

Games.

1. Following are some of the typical games played by the Moro children:

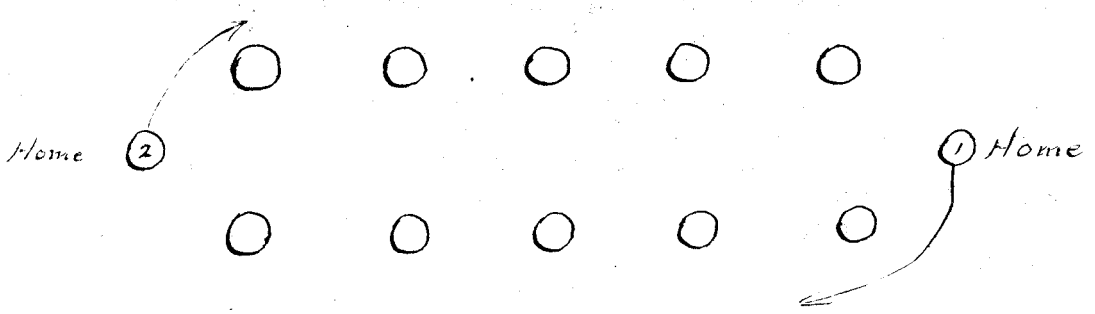
Mag-Luho is a game with two cocoanut shells. A half cocoanut shell, open side up, is placed on the ground. The shell is then grasped between the bare feet of the player and thrown at another shell lying about twenty feet away. The object of the game is to hit the stationary shell.

In the game of "Magbalatim" a court of this shape is traced upon the ground:



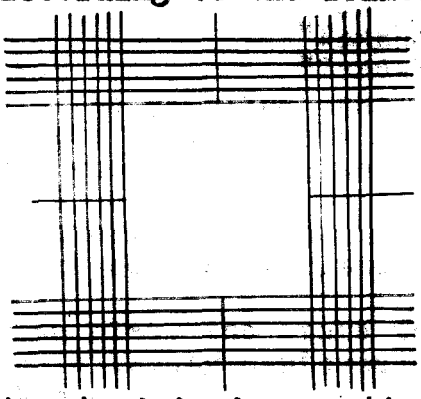
Three ofthe players station themselves any place upon the lines marked 1, 2, and 3. The other players must enter the court from the pointed end. The duty of No.1 is to prevent any player from the triangular shaped space in to the rectangular; of No.2 to prevent him from getting in to the next rectangle; of No. 3 to keep him from leaving the court. A touch puts any player out. A player once started cannot turn back; he must go all the way through the court. The game requires agility and speed. With two squares, four people can play; with four squares, six people, etc.

The game "Magtirol" is played by two people. Twelve holes are scooped out in the ground as shown in the diagram.



Five corn seeds are placed in-each hole with the exception of the two home holes. Only one player plays at a time. No.1 player starts at the first hole on the left of the home hole, takes out the five corn seeds in it and drops one in each succeeding hole with the exception of his opponents home hole. Having exhausted the number of seeds in his hand, he takes up the seeds in the hole next following the one in which he placed the last seed of the preceeding series. He then proceeds as before, always dropping a seed in his "home" as he passes it. If at any time after having placed his last seed, the hole next following is empty, he has to stop and the other player starts. The player getting the greatest number of seeds in his home hole, wins. The game may be played by making twenty holes on a side and playing ten seeds in each hole and so on.

The game of "magsokie" is played by two people. Lines are traced on the ground according to the following diagram so as to



make one hundred and twenty interior sections. Sixty black beans and sixty white ones are placed indiscriminately, one at each intersection. Each player then takes up three white beans from any place on the board. However, if there are three beans in a line, they are taken up, for that gives the player an advantage. Each player has a white bean which is called a leader. The leader is run along the lines to an intersection and if there are one, three or five beans on a line running perpendicular to the line on which the leader is, they are taken up. Two or six beans cannot be taken up. The point of the game is to so manage the leader that it is on an intersection opposite the greatest number of odd beans. The man getting the greatest number of beans, wins.

These lines are also traced on a board used in playing this game. This board is called "papansukian".

In "Maglibut", a circle about twenty feet in diameter is traced upon the ground. One player is stationed inside. The others run close to the circle and the player inside attempts to touch one without crossing the line of the circumference. A player touched becomes "it" and takes the players place inside the circle.

In Masipa, a ball of rattan is used. As many can play as wish. The leader kicks the ball up into the air and the object is to keepit there by kicking it. Sometimes small baskets containing money or cakes are tied to the branches of trees; the player kicking the ball against the basket wins its contents as a prize.

2. Chess, "Magchatul" is played by the Moros according to the same rules used by Americans. They use sixteen chessmen. Their names and numbers are:

	(Moro Names)
One Sultan	
One crown prince	"Rajamuda"
Two prime ministers on elephants	"Wazil Hagadja"
Two prime ministers on Horses	"Wazil Hakura"
Two orderlys	"Panghole"
Eight soldiers	"Sandalo"

3. "Magsugalbunu" is the gambling game best liked by the Moros. It is played with a "monte" deck by six men; each man draws eight cards, thus causing the whole pack to be dealt. The player holding the ace with a sword, called the Sultan, names the trump. The player holding the queen of trumps is his partner. Any person polding a flush takes precedence over the player holding the Sultan and names the trump.

Before starting to play, the stake to be played for is decided upon. The usual stake is twenty centavos a player. This is placed in the center of the table.

If the player who made the trump and his partner, make five tricks, they win, and divide the ₱1.20 between them. If they made only four tricks, they each put ₱.60 apiece in the center, thus making the stake ~~XX~~ ₱2.40. The cards are dealt and it is played again, the player drawing the Sultan making the trump as before. If they make but three tricks, the ₱1.20 is divided among the other four players, and the leader and his partner have to put ₱.60 each in the center, making the stake again ₱1.20. The cards are dealt again and the trump is made as before.

In the case but four tricks are made each time, the stake becomes very large. Frequently with a ₱.20 ante, the stake amounts to ₱500.00 before it is finally won.

The Sultan, dattos and well to do classes play this game for a ₱.20 ante. The poorer people play for from ₱.04 to ₱.10..

"Magsambilan", another gambling game, is played with the "monte" deck. Any number of players up to, and including sixteen can play. Each player draws three cards. In determining the winner the number less than ten count. The dealer does not put any money on the table.

Assume that there are three players. No.1 deals. No.2 and No.3 look at their hands and make a bet. No.2 bets three pesos and No.3 four pesos. The cards are then shown. No.1 holds eight

No.2 nine and No.3 fifteen. No.1 pays No.2 three pesos and takes the four pesos of No.3, for although No.3 held fifteen, the ten in it does not count, and No.1's eight takes No.3's five. The deal passes to the right to No.2 and it is played as before.

If any player holds three face cards and the dealer does not hold three, the player wins. However, if one player holds three queens and the dealer three kings, the bet is passed, for any three face cards are equal to any other three in value.

"Magtugun" corresponds to the American game of pitching pennies at a mark. A hole is made in the ground and the players stand on a line about twenty feet distant from it. Each player bets, say, five centavos. A coin is then tossed and the player winning the toss takes the ten centavos bet and pitches them at the hole. If any, say two, drop outside the hole, the other player designates one for him to hit at his next throw. If he fails to hit it, the other player takes these two coins and throws them. If he puts them in, he wins them. A new bet is made and the second player throws. In case the first player hits the designated coin, another bet is made and the first player throws again.

In case the second player does not throw the two coins into the hole, one is designated for him to hit. If he hits it, he gets the two coins. A new bet is made and he throws. If he fails to hit it, the other player takes the two coins, and they play as before.

4. The Moros have no playing cards of their own. They use the cards introduced by the Spaniards and Americans. Magsambilan can be played with Americans cards.

5. On the nights of the full moon, the young Moro men get together and run and jump.

Running contests which are attended by everybody are held during the time of the Moro feasts. The best runners on the island are collected and money is bet on the result. The length of the course is about three hundred yards.

6. Cock fighting is practiced. The Sultan, dattos, head men and many of the people enter chickens. No gaffs are used. The fight is continued until one chicken runs. If during the fight, the chickens become tired, the fight is stopped and the chickens are washed and fanned by their trainers, and fight the fight is then continued. Only the two owners, and their trainers (four men) are allowed in the ring during the combat.

The betting is between individuals. Carabaos, slaves, arms, rifles, money and last betel nut boxes are bet on the result. In case the people of any locality have faith in a chicken owned by one of their number and cannot be present at the contest, they send articles to be wagered.

The Fights are held in roofed enclosures called "pagtukhian" with raised seats for the spectators and a ring for the fighting. These enclosures are owned by individuals and nothing is charged for their use.

A good fighting cock is worth seventy pesos or one carabao (maximum price)

CHAPTER XVI

Music and dancing.

1. Violins, "biola", are made of "naga, balo, litba and Kulayan" wood. The bows are made of "bangha" or ebony. The violans and bows exactly simular in shape and principle of construction to those with which Americans are familiar. The string of the bow is made of horsehair; the strings of the instrument are made of hemp or the intestines of a goat. The base string is always of goat's intestine. The bridge is called cora-cora; the keyboard, "dila"; the thumbscrews for tightening the strings, "siput"; the body of the instrument, "baran biola".

"Sungka" is applied to the strings of the bow to increase the friction between them and the strings of the instrument.

"Gadangs", which are primitive drums, are made by hollowing out sections of the trunks of small trees which vary in diameter from six to twelve inches. Sections of the trunk varying from two to two and one half feet in length are used and over the ends, pieces of the goat skin are stretched taut and tied. When finished, the gadang is cylindrical in shape, the walls varying in thickness from one half to one inch. The outsides of the walls are decorated by carving or by fastening rattan around them. The instrument is played by placing it between the legs and beating in time on the ends with the open palms. Naga, litba, Kulayan or ipil trees are used in the construction of these instruments. The tone produced by the instrument is flat--not full and resonant.

"Daop-Daop" are cymbals made of brass. They are similar in shape and use to the cymbals used in the ordinary band.

A "pulawta" is a flute having six tones. It is made of a piece of bamboo about two feet long and one half an inch in interior diameter. The outside is usually decorated with designs burned upon it. It is played by blowing into it from one end.

A "chalong" or "selong" is a flute exactly like the pulawta with the exception that it is played by blowing into it from the side instead of the end.

A "kulaying" is a "jew's harp" made of a flat piece of bamboo. It is of one piece. At one end is a piece about four inches long and one quarter inch in thickness is out from the center on two sides and one end, thus leaving a vibratory tongue. At the end at which the tongue remains uncut, a small projecting arm is cut by means of which the tongue is vibrated by the finger, while it is being blown upon. On the under side, three inches from the end of which the tongue is fastened, the wood is cut away, leaving a pyramidal space,

with a rectangular base. The tongue, which at this point is about one sixteenth of an inch in thickness, forms the intersection of the planes which are the sloping sides of the pyramid. The wind blown into this space.

The "gabang", the Moro piano, consists of two parts; a box, which acts as a sounding board and a key board.

The box, which is made of ipil wood, is open on top and is about three feet long, eight inches deep eleven inches wide at one end and five at the other. Along the top edges of the long sides, clothoor felt about an inch in thickness is fastened.

the keyboard, upon which there are fifteen tones, is made of "bangha" or bamboo. It consists of fifteen separate pieces of wood, varying in length from nineteen and one half for the lowest, to ten inches for the highest, tone. Each piece is about two inches in width, and three eights of an inch in thickness. Each is rounded on top and flat on the bottom. These pieces are laid transversally, flat side down, on the felt which lines the upper edge of the box.

Both hands are used in playing the instrument. The different tones are produced by striking the proper piece in the keyboard with a rounded piece of soft wood. The tones produced form a perfect scale.

The box is ornamented by carving its exterior into various designs.

The "colintanghan" is a collection of either eight or twelve brass tom-toms giving as many different tones. The tomtoms vary in size according to the tone that they are to produce.

A frame is made of proper length and width, and bamboo sticks are laid across it at different intervals. From the ends of the frame, and across these sticks, two cords are stretched. The tom-toms are placed upon these cords and between the transverse sticks, free from contact with anything but the cords.

The tones are produced by striking the protuberance of the tom-tom with a rounded stick.

An "aggong" is a large sized tom-tom giving a deeper and more resonant tone than the ordinary tom-tom.

The average tom-tom used in a "colintanghan" is about seven inches in diameter and three inches deep.

The average aggong is about sixteen inches in diameter and eight inches in depth.

The "colintanghan", aggongs, "gadangs" and "daop-daops" can be played together. They are used to produce the music for dances, and music in time of feasts. When played together, three aggongs of different sizes are used, giving three different tones.

A "kulaying" or "pulawata" is played alone. The flutes are used mostly by the men, who play them at night or early in the morning before dawn.

A "gabang" and"Biola" may be played together. They are used to make the accompanying music for singers.

2-3. The poems and the songs of these people are identical. They have no written music. The music to which the poems are sung is learned by ear. The time of the music of the love songs is slow, and the words of the songs are enunciated without accent, in a languid drawling tone. The time of the music of the war song is quick and rapid; The words are sharply accented, and the voice is vibrant and full of life.

In singing all of their songs, they usually sing two or three lines in one tone; then the voice is raised one note, and two or three lines more are sung in that tone. Having reached the top of the scale, they start down again, one note at a time.

The songs or poems treat of love, of the wars that the people have engaged in and the prowess of their chiefs.

There is a poem of song which tells of the love affair of a young man and maiden. It relates the difficulties the young man encountered in winning the girl. All the principal hills on the island are personified and the young man recites to each of them in turn the charms of his lady love and makes a supplication to each for assistance. He tells them that the maiden is as desireable as a great big piece of fat meat.

The principal song telling of the prowess of their chiefs relates to Panglima Amad. About fifty years ago he headed a band of Moros,six; went to Zamboanga and killed three thousand Spaniards. The blood, the song says, ran knee deep in the fort. All the houses in Zamboanga were burned. Only two Moros were killed. The Chinese gave the remaining five ten thousand pesos and a large boat and they came back to Jolo to tell the Sultan of their prowess.

4. The dance called "magsayaw" is a man dance with spears and shields representing two men fighting in battle. The men stand facing each other. When the music starts, they crouch down, their faces assume a ferocious expression, their muscles become tense and they circle around each other, looking for a favorable opportunity to throw their spears. When the dance is drawing to an end, one man stops, the other sticks his spear in the ground and draws his barong. He is very alert, looking all around and cutting to the right and left. This last represents the killing of his opponent and the beating off the enemies crowding around him. The final cut represents the beheading of his original opponent.

The dance called "magpanhal tauty" is a dance representing this stary of a man fishing.

This man was standing on a large rock out at sea throwing tooble juice into the water to poison the fish. The tom-toms commenced to play on shore. When he heard the music he could not keep still and commenced dancing. While he was dancing a large fish came near and stung him causing him to dance more. The tom-toms stopped. He spread his turban on the rock; the fish swam over it and he killed it with a small dagger.

When tis is danced, the dancer, with a piece of toobly root in one hand and a club in the other is supposed to be standing on the rock at sea. He pounds the toobly root with the club and throws the juice to his right and left as if into the water. The music starts and he begins to dance, While dancing he suddenly places his hand on some portion of his body to represent being stung and then dances faster. The music stops and the dancer, getting down on his hands and knees, spreads his turban on the ground. He then stabs to the right and left, very rapidly, with a small dagger to represent killing the fish.

The dance, "magpanhaly", is danced by both women and men. This dance is supposed to be very graceful, and is danced for the purpose of showing the beauty of the elbow.

The women dance this very slowly. The dancer stands on her toes, holding the legs and body as rigidly as possible. The arms are held extended, and to the time of the music they are moved up and down and sideways; and the hands with the fingers extended are turned in all directions around the wrist. Short steps are made, keeping time to the music.

The men dance this very rapidly. The position and movements of the arms and hands are the same, but the knees are bent and the dancer hops around.

A beautiful elbow is one that is concave on the line runing through the point of the elbow along the outer side of the arm. When children are about four months old, the mother begins to bend the lower arm outward to cause this concavity. The bending process is employed every morning until the child is three years old.

The dance, "magloonsy" is the Moro love dance. It is liked best by the Moros and has never been seen by a white person. It is danced on the nights of the full moon.

Sixteen young men and sixteen young girls stand in two rows facing; about two yards apart. Commencing on the right, the first young man sings a song; then the girl opposite him, and so on down to the last couple on the left. If any young man and a girl sing that they love each other, they immediately begin to dance together and the others gather round and keep

time with their hands. A man does not have to sing his song to the girl opposite him, but may sing to any one in the opposite line. When a love song is sung to a girl, she may answer with an ordinary song. A girl cannot sing a love song first; she must wait until one is sung to her. In dancing, the young man takes the girl's left hand in his right. He is not supposed to touch her body. After dancing about three minutes, the lines are formed and they sing over again. This dance lasts until midnight.

For this dance, the young girls and men wear their best clothes and put sweet scents on themselves.

5. There is nothing of an obscene or sexual character connected with their dances.

6. Besides the song which relates the deeds of panglima Amad, the Moros have songs or poems written about the fights which have occurred on this island between the Americans and themselves. They have a poem about the fight with Maharajah Andung, Panglima Hassan, Laksamana, Usap, Paroka Otik, Palla, and Bud Dajo. These poems are all epic in character. The following is a literal translation from portions of the poem relating the events of the fight with Maharajah Andung: The last word of each line ends in some sound.

Tagna pagbuno sing tau suuk iban milikan.

1. Hiajarat sing masa sing adlau salasa.
2. Aon kona kissa hiandong nabinasa masa tampil poasa.
3. Hepanglima nasusa agong pialisagsa.
4. Nagpabutang sing ison ing ison natibook.

The first fight between the Americans and the Moros (the fight with Andung in 1904).

1. Once upon a time on tuesday.
2. I shall tell you a story of Andung in trouble in the time of poasa.
3. The Panglima is in trouble and the agongs are being beaten.
4. The aggong was beaten to call all the chiefs together. The order was given to all the chiefs of Look.

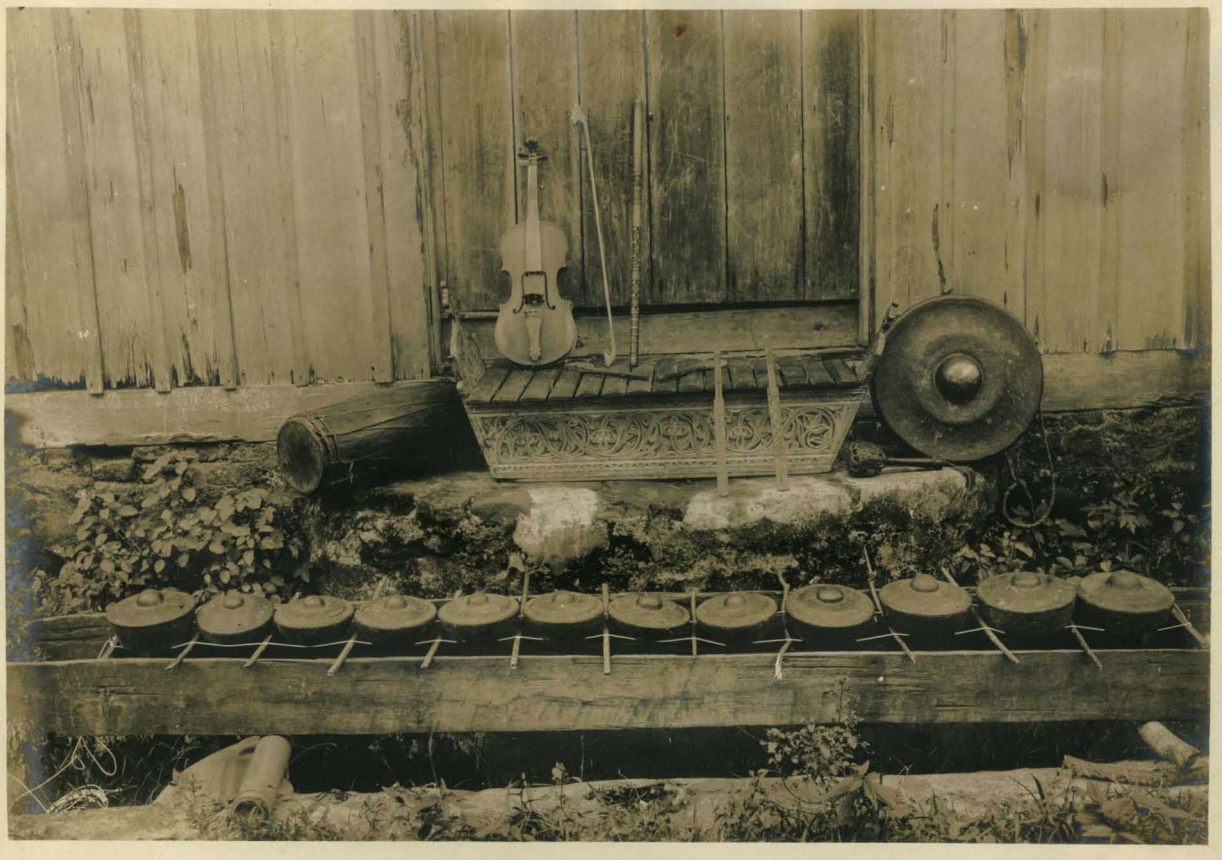
1. Pagabut adlau ahad ing gubnul timulahadi.
2. Paga sing meneegna bay piasunugna hiassan lawagunna sarta mianawna.
3. Tuju Pagatagata paga sing duunna hiassan kiogdanna.
4. Gubnul ing simagina tindug mu hadiina balis mu punana ing kita magbununa.
5. Ing lapal hepanglima umatu aku dina hisali simuna bang ku yan mag lilana barung mu ungsuranan.

1. On sunday the Governor (Gov.Scott) marched away.

2. When they marched away they burned the house of Panglima Hasson and searched for him.
3. They marched to Gata-Gata and when they arrived there they met Panglima Hassan.
4. The Governor said,"Where all your followers and your soldiers that we are fighting.
5. Panglima Hasson said, "I give myself up". Shuck said "If you are going to surrender, take off your bolo and give it to us".

1. Ampa hiemam jylani amu usuug malali.
2. Hataas kura sambalani nagsasandil hamangha biraddali.
3. Hataas kantil bulawan ditu maghalihali.

1. Emam jylani is a good looking man.
2. Riding on a horse called Sambalni with his wife called Biraddali.
3. They are resting on a ~~hmk~~ big bed made of gold.



Musical Instruments

1. Aggong
2. Biola (violin)
3. Gugutgut (bow for violin()
4. Pulawta (flute)
5. Gabang
6. Culaing (jews harp)
7. Gadang (drum)
8. Culingtanghan
9. Lilisag (hammer for beating aggong)

CHAPTER XVII

Commerce.

1. The articles of commercial interest made by this tribe are hemp rope, hemp, cotton and silk cloth. Bolos, spears, brass receptacles of various descriptions, mats of "pandan", and sarongs or kandits of silk or cotton manufactured for local sale.

Tortoise shell (sisik payukan), sharks fins (sisik Kaytan), copra (lahing liogit), pearl shells (tipy), caracols (calapia) are gathered or grown for export.

Articles of jewelry such as gold and silver rings, earrings, bracelets and hadjimuts are manufactured for sale among themselves.

2. From the jungle, wild fruits and rubber are obtained.

3. Pearls are the only precious stones collected by these people. They are gathered in pearl fisheries situated in various places in the Sulu Archipelago.

4. Iron is the only metal worked by the Moros. It is purchased in bars from Chinese merchants, or stolen from the military authorities. The blacksmith shops in which it is worked are crude affairs. A building of nipa is constructed and in it are placed an anvil (landasan), forge (dapulan), and bellows (putputtan).

The implements ordinarily used are a large hammer (tutukul, a small hammer (Dakula), tongs (sisipit), an implement called "sowsu" used for scraping and cleaning the worked iron, and a whet stone (hasaan).

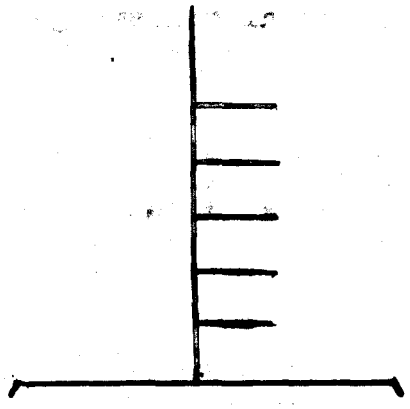
The hammers consist of cylindrical pieces of iron tied to a wooden handle by rattan. The large hammer head is about six inches long and three inches in diameter: the small one, about three inches long and one inch in diameter. The "sawsu" is very simular to the draw shave used by American carpenters with the exception that the plade is not so long. The "sisipit" is exactly simular to the tongs used by American blacksmiths. The "hasaan" is either made of concrete or a hard stone called "lakit". All of these implements are made by the Moros. Large files(gawgarie) are purchased from Chinese merchants.

The anvil is a block of iron about five inches square and three inches in depth. It is fastened to a block of wood which is sunk into the ground. The forge is made by scooping out a small hole in the ground and lining it with stones. The two bamboo airpipes from the bellows enter at the bottom. A backing of stones is erected between the forge and the bellows. The bellows consists of two cylinders of banga

wood about six feet in height and eight inches in diameter. Pistons, the heads of which are smaller in diameter than the interior diameter of the cylinders, are worked alternately up and down in these cylinders. To make the piston head fit the cylinder snugly, chicken feathers are tied to it. When the piston is drawn up the air enters the cylinder through these feathers and when it is thrust down the air is expelled from the bottom through the bamboo pipe running to the forge. As stated, the pistons are worked alternately, thus keeping a constant blast in the forge. The operator sits on a raised seat at the top of the cylinders and works the pistons by holding one in each hand.

5. Hemp, silk and cotton cloth are manufactured. The silk is pirchased from Chinese merchants. Hemp and cotton are raised by these people and spun by them into thread. The spinning wheel (called "paningkalon) is simular to the wheels used by the early Americans.

An implement called "hanayan" is used in connection with the loom for weaving Cloth. It consists of a vertical upright having five horizontal arms. The fiber is first wound around These arms, starting at the bottom one, passing on one side of the next higher one, on the other side of the succeeding one, and so on to the top, when the operation is repeated in the reverse order from top to bottom. By this means the fiber is made to cross its own length in five different places.



The fiber is then sliped off the hanayan and the end loops are placed over the end pieces of the loom, called "bulang". The cross in the fiber is maintained by means of a screen about two inches in width made of "kayawan"wood, called "sood"; a stick which runs across the width of the loom and to which thread of the each bottom layer is tied be a piece of "bibitan" root; a piece of bamboo called "bulang"; a piece of light wood called "pyluhan". The sood lies next to the lower "bulang" and has a hole for the passage of each longitudinal fiber. The piece with the "bibitan" root lies next above that and then comes the second "bulang", the "pyluhan" and the upper "bulang".

Fibers of both upper and lower layers pass through the sood; the "bulangs", and "pyluhan" lie between the fibers of the upper and lower layers. The fibers of the lower layer only are fastened to the transverse stick by the "bibitan" roots so

that when the "bibitan" is raised it crosses the fibers.

To put in the transverse fibers, the sood is run up from the lower bulang and the fiber run through between the cross of the upper and lower longitudinal fibers by means of the shuttle called"tulak". The sood is then pushed down against the thread and the thread is jamed in place by hitting the sood with a stick called "byla". The sood is then run back, the bibitan is raised to create a cross between the longitudinal fibers and the thread jamed in place as before by the sood and the byla. The operation is continued until the piece of cloth is finished.

It takes a day and a half to put the fibers through the sood and to tie the lower fibers to the bibitan. It takes a month to weave a piece of cloth ten yards long and one yard wide.

6. Baskets are made of rattan (Uwy), bamboo, buri and pandan. Buri and pandan are plants; pandan grows near the seacoast and buri in the jungle. Baskets are named according to their shapes. A #salimbuang" is a basket with a large open-ing or mouth and a spherical body; a "baka-baka" has a cylindrical body and an opening smaller in diameter than the diameter of the body; a "bakul" has a cylindrical body, the opening having the same diameter as the body of the basket. The baskets called "salimbuang" and "baka-baka" are made of rattan; the bakul is made of bamboo. All are lightly woven. An "ambung" is made of bamboo and is like the bakul with the exception that id is woven so that there is a space of about a quarter of an inch between the strips of which it is made. A "bawyut" has a cylindrical body made of buri or pandan. tightly woven. The mouth of the basket is smaller in diameter than the body.

All of these baskets are about a foot in height. The salimbuang and baka-baka only, have covers. None have handles.

The salimbuang is used in the houses to keep crockery in; the "bakul" to keep the kettles and other cooking utensils in; the ambung is used on small fishing vintas. When bailing out the boat, the water is poured through the basket so that none of the small fish that may have gotten into the basket dipper will escape; the bawyut is used for carrying and storing rice.

Three kinds of baskets called "japang", "salinghat" and "tambusah" are made of cocoanut leaves.

The japang is about two feet in height and is simular at the top than at the bottom. It is used for carrying fruit. The salinghat is a small basket about a foot in height shaped like a cylinder. It is used for carrying purchases from the market.

The "tambusah" is also a cylindrical shaped basket about two feet in height and six inches in diameter. It is used for carrying small fruits. The Baskets made of cocoanut leaves have handles.

A basket called "bugsuk" made of bamboo, tightly woven, three of four feet in diameter and about five feet in height, is used for storing rice.

The diameters of all baskets described, except the "bugsuk" vary from six to twelve inches.

7. Two kinds of boats are manufactured. They are the vinta and the sapit. The body of the vinta is of one piece, being hewn out of the trunk of a tree. "Manakayan" wood which is soft and light is always used in the construction of vintas.

Sapits are the largest boats built by the Moros. They are made of "gagil" wood which is very hard and light. They are built up boats made by first laying the keel and then building up the sides. They are propelled by oars or sails; a large sapit will carry about fifty men. The rear of the boat is covered with awning of tigul under which the people cook, sleep and eat. They are used for commercial purposes to carry large cargoes of wood, pearl shells, etc. The size and shape of a sapit is shownin the photograph.

The tools used in boatmaking are the "likup", which is a punch for making holes; the "sankap", which is a chisel; the "pupukpuk" which is a wooden mallet for driving the chisel; the "patuk", which is a chisel with a broad edge and the "lahut" which is a knife used for carving.

Vintas vary in length between seven and twenty feet. All are about a foot and a half wide at the water line (or a foot) and between two and two and one half feet across the top. They are between two and two and one half feet in depth. All vintas are equiped with bamboo outriggers which ride between five and six feet from the side of the boat. They are pointedon both ends and have flat bottoms about six inches in width. They are propelled either by sails or paddles and the largest ones will hold ten people.

Vintas may be divided into two classes ; fishing vintas, and traveling vintas. The fishing vintas is very simple in construction, consisting merely of the body of the boat and the outriggers. It is used for work around the fishing traps. The traveling vinta is larger. The sides are built up, usually with carved pieces of wood; seats are constructed; the ends of the boat are decked over, and a pole is carried which may be placed parallel to the length of the boat forthe purpose of supporting an awning (kajang) made of "tigul". Food, cooking utensils, and a receptacle for fire, called "dapulan" are carried, and during trips the people eat and sleep aboard the boat.

The vinta is a rapid boat and is the boat best liked by the Moros. In a good wind it can travel between ten and twelve miles an hour.

8. The best fish lines and cast nets are made of cotton. Fish hooks are made of brass and iron. The fish corrals are made of bamboo.

The cast nets are made by the Moro women by hand from cotton thread which they spin themselves. It takes a month's constant labor to manufacture one cast net.

Brass fish hooks are fashioned with a small bolo., from brass rods about a quarter of an inch in diameter, which are purchased from Chinese merchants. The end of the rod is sharpened by scraping it with the bolo. After the point is sharpened the barb is cut out with the bolo and the rod is bent to form a hook. The upper end of the hook is bent to form the eye, and small wire about five feet in length is fastened to it.

Iron fish hooks are made with a hammer and file.

All fish hooks are fastened to the fish line with a wire about five feet in length.

Fish corrals are made of bamboo strips half an inch in width, five feet in length, tied with a root called "bagun", so that there is a space of half an inch between each strip. The strips are tied with "bagun" at intervals of a foot*long *a their length. Sections of various lengths are made which are joined together so as to make the corral any shape desired. These sections are held up in the water by means of stakes driven into the bottom. In putting up the corrals, pockets, or rectangular spaces are built a distance from the shore and long runaways about five feet in width are constructed from them running towards the shore. The fish come into shore at high tide. When the tide turns they are carried into these runaways and from there into the pockets. On the seaward side of the pockets a gate is constructed and opposit it on the outside of the corral a fish trap made of bamboo called a "lagu" is placed. When the fish get into this pocket they go through this gate in trying to get out to sea and are traped. The gate is made to swing only one way so that the fish cannot get from the trap into the corral.

9. In early times the Moros used to make gunpowder by mixing charcoal (buling) which they obtained by burning a tree called "nonok", mixed with sulphur(mylang), which they found among the hills, and "sandawa", the excreta of birds and animals. The method of mixture of the proportion of each ingredient used, could not be ascertained. In more recent times the gunpowder was purchased in British North Borneo. At present the Moros use fixed ammunition.

Gunpowder is called "obat timbak).



LOOM

1.)
5.) Bulang
14.)

2. Sood

3. Byla

4. Bibitan

6. Pyluhan

7. Dikus (harness for operator)

8. A-agpang (frame for bracing the body fastened by rope at rear)

9. Tulak (shuttle)

10. Anak-Tulak (shuttle without bamboo case)

11. Wheenghan (frame for holding thread before it is wound on spools)

12. Vlakan (spools of thread)

13. Biranghan (complete piece of cloth placed in frame to be embroidered)

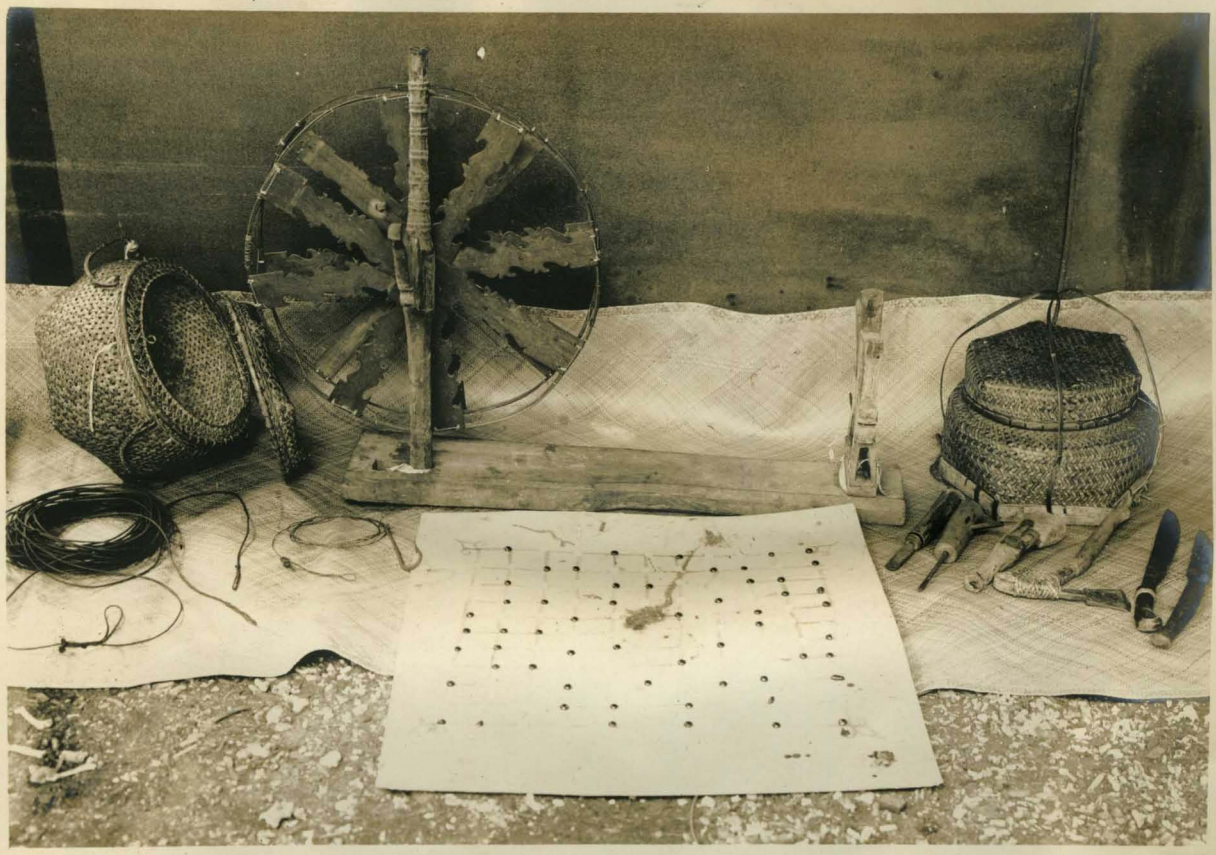


LOOM WITH OPERATOR.



BLACKSMITH SHOP.

1. Puputan (bellows)
2. Landasan (anvil)
3. Dapulan (forge)
4. Tutukul Dakula (large hammer)
5. Tutukul Asibi (small hammer)
6. Hasaan (whet stone)
7. Sawsu



1. Paningcalan (spinning wheel)
2. Magsokie Board
3. Hapum (fish line)
4. Kawil (fish hook)
5. Baka-Baka (kind of basket)
6. Salimbuang (kind of basket)
7. Sangkap (boatmaking tool)
8. Likup (boatmaking tool)
9. Pupukpuk " "
10. patuk " "
11. Lahut " "
12. Baluy (mat. This is the kind of mat ordinarily used by the Moros. The colored amts are used for feasts, weddings, etc.)



1. Sapit
2. Vinta
3. Fishing vinta for use around fish traps
4. Bungsud (fish corral)
5. Laya (cast net - hanging from mast of the vinta.)
6. Sapang (three pointed fishing spear)

CHAPTER XVIII.

Mutilation ofthe body.

1. The members of this tribe ~~x~~ blacken their teeth. Their belief in regard to this is as follows: Abraham had two wives. One was jealous of the other. The jealous one persuaded the other to blacken her teeth in the hope that Abraham would dislike her. It had the contrary effect on Abraham. Instead of disliking her he took a great fancy to her, and the jealous one was displaced. For this reason the Moros think it desireable to blacken their teeth. It is done with iron and water. The water from the interior of a cocoanut is boiled and a piece of iron is heated red hot and placed in it. The iron is left in the water for about twenty-four hours. The water is then heated again. Just before applying it to the teeth, the skin of a pomgranite is chewed. This leaves the teeth covered with a gummy substance which holds water. The heated water is then applied with a leaf or stick.

2. They do not tattoo their bodies. It is considered contrary to their religious beliefs to do so. The only practice by which they scar the body voluntarily is one called "Magdabung". This consists in taking small pieces of sharpened wood about an inch long and sticking them into the forearms and then setting fire to them. They are allowed to burn down until they burn the flesh. This is an exhibitition of bravery.

3. Punishments involving the mutilation of the body are not inflicted.

4. Women cut slots in their ears for the wearing of earrings. No other mutilation is practiced.

5. The teeth are filed in order to make them all the same heighth. This is considered a mark of beauty. A coarse iron file (gawgarie) is used to do this. Gold is placed in the teeth (in healthy teeth) for decorative purposes. This custom is called "magbansil".

The teeth are filed, usually by a priest, when children arrive at the age of puberty. The teeth are also blackened at that time.

CHAPTER XIX

uses of Medicine and Methods pursued in childbirth.

Moro practionitiers are of two schools. One school teaches the application of sacred water and prayers from the Koran for all bodily ailments; the other recognizes the worth of the Koran prayers but prescribes in addition medicines made of various roots and plants.

A doctor of the sacred water school in talking of the remidies which he uses for diseases (all that he knew will be stated later) said that in allcases, except the following, he applied sacred water and recited a prayer from the Koran. In case the first application did not bring about the desired result, a second application of sacred water was made and a stronger prayer from the Koran recited. In all his practice, he said, three prayers had always effected a cure. Moros of intelligence employ the man and have confidence in his ability to cure anything.

The diseases in which other things than sacred water are used are:

Cholera,(sukaintaw). Boil the tusks of a wild boar in water; bless it and cause the patient to drink, at the same time reciting a prayer from the Koran.

Gonorrhea - treatment-; Obtain a young cocoanut; roast it until the water within begins to boil; cause the patient to drink the hot water and to eat the meat, at the same time reciting prayers from the Koran. Three applications will cure.

Smallpox. This doctor did not know of any treatment for people who had smallpox but he is in the habit of vaccinating well people with the pus from the eruptions of smallpox patients for the purpose of preventing a spread of the contagion.

The doctor*believes in the use of medicines knew the * who following disaases and ailments, and treatments therefor;

Fever, (hinglaw). Take the seeds from the lungha and batungijaw plants; mix them with attal (a red powder obtained from Chinese merchants) and pound the whole. Add water and cause the patient to drink the mixture, at the same time reading verses from the Koran. The treatment causes sweating. The patient can eat nothing but boiled rice. Fever is caused by exposure to the sun. A person bathing every morning will not get fever.

Headache,(lakitoo). Extract the juice from the leaves of the "bujo" tree and mix it with cocoanut oil. Cause the patient to drink the mixture and repeat verses from the Koran.

Stomachache,(sakitlian or bakag). Burn the skins of cocoanut pods; a piece of bamboo; a piece of tinghul (a kind

of wood); a piece of nangka (a kind of wood); until charcoal is formed from each; mix and pulverize. Chew betelnut and expectorate the juice into the charcoal so as to form a paste. Place this paste on the skin of the stomach of the patient and recite verses from the Koran.

Boils,(bautut). Scrape the bark off the "dummy" tree and place the scrapings on the boils, reading verses from the Koran at the same time. The treatment causes the boils to come to a head and break open. Ikat, is a sort of boil that appears on the joints and under the armpits.

It is treated by drinking water in which the scraped root of the "talumpalat" (wild egg plant) has stood for two or three hours; also the fruit and stem of the "talumpalat" are burned and a paste is made of the ashes and the milk of an old cocoanut. This paste is applied to the boils. While suffering from this, the patient cannot eat anything that has been cut (that is, slaughtered). He can eat vegetables and fish that have been poked (that is, fish that have been held over the fire by means of a stick run through them).

Measles, (campak)(sampal). The roots of the "dundong" and "bahy"trees are scraped into water and left for two or three hours. The patient drinks this water while the doctor recites vercesfrom the Koran. This disease is characterized by fever and eruptions on the body which contain no pus. When the bowels are loosened the patient is on the road to recovery. The cause of this disease is an act of God.

Constipation,(paso). Boil "taakmamis" (a vegetable) in water and cause the patient to drink the water while a prayer is being read from the Koran. Action is obtained in an hour.

Gonorrhea (magehie nana). Procure a raw pineapple, roast it over the coals of a fire and then stand it out in the dew from evening until morning. In the morning, peel it and cause the patient to eat of it, at the same time reciting a prayer from the Koran. This disease is recognized by difficulty of urination and the appearance of pus, the immediate cause is not known. This treatment is said to effect a speedy cure.

Cold on lungs,(sunghut). Boil the root of the "taanuga" tree in water; while boiling, recite verses from the Koran. Have the patient drink the cool liquid.

Sore throat, (oboo). Treatment the same as for cold on lungs. In addition,the pulp of the "luoya" tree is procured, chewing it to make a paste and apply to the throat. This paste is also made with lime or lemon juice. A prayer from the Koran is recited while it is being applied.

Dhobie itch (Ugud). Powder sulphur (mylung), make a hole in an egg and put the sulphur inside, boil the egg and eat it. Put rice, roots of the "dolaw" tree, and leaves of the "cambang-tulie" tree in a receptacle and pound together. Apply the resultant mixture totthe skin, reciting verses from the koran. The treatment will effect a cure in seven days.

Flesh worms,(sapit kajaw). Put the scrapings of a toobly root in water and allow it to stand for two or three hours; then make a paste of this water and pounded rice, and apply to the skin with the customary prayer from the Koran.

The sap or juice of the toobly root is poisonous.

An internal medicine is also used for this ailment. It is made by boiling a small plat called "tayepura pula" or (a different species "tayepura puti" in water.

Camaaga, a disease in which the skin turns red in places, swells and becomes very painful. The leaves of the pod-pod tree and the lingitan tree are pressed together and the juice is mixed with the scrapings of the bark of the dup-dup tree.

This mixture is placed in rice water and allowed to stand for two or three hours. The water is then applied to the inflamed skin and a prayer from the Koran is repeated.

Smallpox (pangkot). Symptoms; fever, vomiting, eruptions on skin, loss of appetite: Treatment; the roots of the "paalan" tree and the dundung are obtained and scraped. The scrapings are put in water and allowed to stand for three or four hours. The water is then taken internally.

Seven leaves of the buyo tree are pressed and the juice is mixed with the oil obtained from the cocoanut meat. The result -ant liquid is placed on the eruptions.

In virulent cases the sap from the "patik-patik" tree is put on the eruptions.

The diet for a smallpox patient is boiled rice, cotumbuk, fish and boiled bananas.

The Moros know that this disease is contagious, but no effort is made to isolate the patient. In case death occurs, the body is prepared for burial and given the same burial as in ordinary cases.

Cholera,(sukaintaw). Symptoms; vomiting and severe pains in the stomach: Treatment; boil the bark and sprouts of the "jatie" tree with "kahuysinna"(a wood) and have the patient drink the water, while prayers from the Koran are being recited.

During a cholera contagion, all well people drink tea.

This disease is also known by the Moros to be infectious but no effort is made to isolate the patient. They live in the same room with other members of the family and their excreta and vomit are thrown on the ground beneath the house.

-Rheumatism,(luppit). Procure the root of the luppit tree and allow it to stand in water from two to three hours and have the patient drink the water. From time to time take a piece of luppit wood and strike the affected places of the patient's body. This is said to effect a very rapid cure.

Fever and chills,(tandug). Press the juice from the leaves of the "bawing" tree and place it in the scrapings of the bark of the "buwhan" tree and allow it to stand for two or three hours; then have the patient drink the juice. During the illness the patient cannot eat anything that is sweet or sour. The usual Koran prayers are repeated.

Earache,(gaja-gaja). Press the juice from the bark of the "suagaja" tree and put it in water. Let it stand for a while and then put it into the ear.

Toothache, (sakitipian). Powder an equal number of "majakany" seeds and pomgranite seeds and mix with water to form a paste. Put the paste into the aching tooth. It is against the religion of the Moros to fill teeth, for nothing can be added to the person more than God has given. Teeth, are, however, filled for decorative purposes.

Leprosy, (ipul). The treatment is as follows: Kill a large animal, like a carabao and remove the entrails; have the patient get inside, and then sew up the stomach with the exception of a small hole for the admission of air. Keep the patient in the animal for a day, and when he is removed, burn the body. For the cure of a newly infected patient, the application of one animal is sufficient; where the infection is of long standing, at least three animals are necessary for a cure. No internal medicine is given.

The disease is recognized by blotches which appear on the skin and become thick and leathery.

A leper is isolated. He is placed in a detached house and his food is carried to a designated place and left for him.

Leprosy is obtained from water which is cursed by God.

The juice of toobly root, Juice of the lagtang fruit, tuba fruit, juice of the tibaw leaves and urut leaves are poison

Toobly root is applied to the skin as a remedy for dhobie itch.

3. Two treatments are given for flesh wounds. One is to wash the wound with sacred water and bind it with white cloth; the other is to apply to the wound a paste made of cocoanut oil and charcoal made from "bakaa" wood.

4. The only precaution used by these people in an epidemic of cholera is to drink tea. No other precautions are taken. No quarantine is established, and the vomit and the excreta of the sick are thrown through the floor to the ground beneath the house.

5. Broken bones are set and the operation of circumcision is performed. No other knowledge of surgery is possessed by these people.

In cases of broken bones, pieces of "tanghan-tanghan" bark are obtained and placed in the fire and heated. The bones are set and the broken member is bound around with "tanghan-"tanghan" leaves. Upon these, strips of hot "tanghan-tanghan" bark are placed as splints and the whole is tightly bound. The bark and the leaves are changed every morning. The bark is heated to alleviate the pain and reduce the swelling, which, it is said, dissapears in about seven days.

6. A man or woman who is versed in medicine is called "panghuhubut" or "tabid".

A midwife is called a "pandy".

7. The average Moro practioner's knowledge of the anatomy of the human body extends to the approximate location of the heart and lungs, the liver and the stomach. Beyond that they know nothing, and the people know less.

8. Women do not take drugs nor paint their faces during menstruation (pagduguun). The discharge is caught in the habul (sarang) which in the case of the ordinary Moro is worn continuously for seven days. Better class Moros change the habul during this period every morning. After the end of seven days a bath is taken.

It is a finable offense for a man to have intercourse with a woman during this period.

10. No instruments are used during childbirth and these people have no knowledge of the Cesarian section.

12. Both male and female children are circumcised when they reach the age of puberty. Circumcision of the male is performed be the Emam; of a female by a pandy.

When a child reaches the age of puberty, its parents invite all their friends and all the priests for a feast. They come about ten o'clock in the morning and at noon the ceremony of circumcision is performed.

The instruments used are an ordinary clasp knife called "laring panghiislam" and a "gipit". The gipit consists ot two pieces of "kayawan" wood, about six inches in length, which fit closely together; they are flat on the inner surface, rounded on the outer and they taper from the center to both sides (see photograph). Bands of rattan(bukaa) are used to draw the parts together.

The Emam draws out the foreskin and places it in the gipit. The gipit is squeezed*together by running the rattan *tightly bands toward the center. The skin is then severed as closely as possible to the gipit with the "laring panghiislam". The severed skin is buried in the middle of the street to bring good luck to the youth being circumcised. While the operation is being performed, an assistant holds the one being circum-

cised around the waist; he (the assistant) must stand with his face turned up so as not to see what is going on. While the skin is being severed the youth must hold his breath; if he does not he will not die a natural death. This has been prooven.

Powdered "tanghan-tanghan" bark is placed on the wound to stop bleeding and it is bound up with a white cloth.

After the operation, the youth is given some elementary instruction in the Koran and then all the Emams and Hatibs present retire to a room by themselves and read the entire Koran. This takes about two hours. During this time the other people eat and at three o'clock all go home.

If the parents of a child cannot give a feast, the child is taken to the house of the Emam and the operation performed there. The cost is ₱2.00.

A female child is circumcised by having a portion of the "clitoris" amputated. In some instances the "clitoris" is merely scraped with a knife, but the common practice is to amputate a portion of it.

The object of this operation, which is prescribed by religious law, is to curb the passion of women.

Circumcision of males is also prescribed by religious law. For this reason it is performed by the priests. Reasons other than religious are not given for the performance of this operation.

9. A midwife (pandy) and the husband of the woman assist at childbirth.

Six months before the birth of the child, the pandy begins weekly visits to the prospective mother. The object of these visits is to massage the body of the mother in order to place the child in correct position so that it will be presented properly at birth. If it is found that this method will not accomplish the desired result, the mother is held suspended by her ankles and the child is worked around into proper position.

Just prior to the birth of the child, a kandit is hung from the roof so that the mother can grasp it and assist herself during labor. In some cases after labor has commenced the mother is bathed all over with cold water and verses from the Koran are repeated. This is to cause the child to be born quickly.

During labor, the husband of the woman assists by pressing and massaging her body in order to force the passage of the child. The pandy sits between the legs of the mother with her feet on the thighs of the mother near the body. As soon as the head is born the pandy grasps it and pulls gently to assist the mother in expelling the child.

In case the child is presented face first, the mother is immediately grasped by the ankles and held up head down with

breast resting on a pillow. She is shaken and her body is massaged in order to turn the child and cause it to be presented properly. If only one leg or one arm is presented, it is pushed back and the treatment is the same. In short, this treatment is applied in all cases when the child is not presented head first or feet first. These last two presentations are considered to be the only proper ones.

Immediately after birth, a medicine made by boiling together the roots of the "kayawan" tree, the roots of the "lahony" tree, the roots of the "gambilano" tree, the roots of the "bulang-bulang" tree, the roots of the "harbaka" tree and the bark of the "bangloy" tree is given to the mother to drink for the purpose of expelling the after birth.

The mother is bathed in a hot liquid made by boiling together "dagsaing" leaves, "lakdanbulan" leaves, "goyabus" leaves and "gaan-gaan" leaves, immediately after the birth of a child. This bath is given every morning thereafter up to the fourty-fourth day. It is given for the purpose of driving away devils and also cleansing the mother.

The third day after the birth the body of the mother is massaged. This is repeated on the seventh and fourty-fourth days.

On the fourty-fourth day a medicine made by boiling together the roots of the "liguto" tree, "basag-basag" tree, "balak-balak" tree and "bainging" tree is given to the mother to cause the organs to resume their proper places and also to start menstruation.

During the period of nursing the mother cannot eat the following species of fish: "banglos", "mapunty", "bandung", and "bananghan". If during this period anything becomes wrong with the milk, a cocoanut shell is heated until it becomes red and then put in water; the juice of betel nut leaves is put in this water and the water is given the mother to drink.

Immediately upon birth, the child is bathed in the same bath as the mother, made by boiling together "lakdanbulan", "goyabus", "gaan-gaan" and "dagsaing" leaves. The child is then put to bed. Honey is then put in its mouth to heal it. A medicine made by pressing "palia" leaves into one hald glass of water is given to prevent vomiting.

A young child recieves a bath every morning and evening.

The umbilical cord is cut about one foot from the body by the pandy with a sharp bamboo stick. Ashes are then sifted and a paste is made by expectorating betel nut juice into them. The paste is put on the cord close to the body. It eats the cord through in three days. A salve made of cocoanut oil and kamayan (which is purchased from Chinese merchants) is placed on it to heal it.

Moro women frequently die during child birth from exhaustion when the child is half born.

They*die after childbirth, due to laceration. *also

Premature birth often occurs with women who are in ill health. In that case a medicine made of boiling the bark of the "bullu" and the "killol" trees, or the roots of the "lahony" and "gambilano" trees, is given to expel the after birth.

During the birth of a child, if the umbilical cord becomes twisted or jammed, the pandy immediately straightens or releases it with the hands if possible. If not, the mother is stood upon her head and shaken, as before explained.

The men have intercourse with their wives up till three months before the birth of a child but they cannot have intercourse until forty days after the birth. This is prescribed by religious law.

Abortion is performed in the following ways: If two or three months of a womans term has passed, they drink petrolium or a medicine made by pressing the juice of buwahan leaves into water or by heating a stone very hot and passing it over the abdomen. If six or seven months of the time has passed the leaf of the bulaaku" is rolled into a cylindrical shape and inserted into the body to cause a miscarriage.

CHAPTER XX

Folklore and Traditions.

1. The Moros have no absolute knowledge as to where their ancestors lived prior to coming to the Sulu Islands. They have a legend about Sinder Jokanin who was in Noah's Ark and who came to Jolo from Mt.Arat by the way of Java and Manado. The two people whom Jokanin brought with him are believed by the Moros to be the ancestors of the present tribes in the islands. The legend has been already related in this report.

2. The tales which the Moros tell and which have been handed down from generation to generation relate to the early attempts of other nations to get possess ion of these islands. They have stories about the Spanish, the English and the Dutch.

The following are typical stories:

In former times the Sultan of Mindanao had a brother named Datto Birwa. Datto Birwa was famed for his great strength: he was also much detested by the men of Mindanao for he had the habit of taking the wives and daughters of whomever he pleased for his own pleasure. The men of Mindanao appealed to the Sultan and asked his permission to form a party and go and kill this Datto; but the Sultan said no, that if this were done it would bring on a general war which he wanted to avoid. He said, however, that he would take steps himself to get rid of Datto Birwa.

He planed to put the datto into a box and throw him into the sea. So he ordered his carpenter to make an extra strong box and then he sent for datto Birwa. "Datto Birwa", the Sultan said,"I have heard of your great strength and want to test it. I have here a very strong box which I want you to get into and see if you can break. The Datto said he was willing to try and stretched himself out in the box. The Sultan then ordered the carpenters to nail it up. They nailed the top on and then wound the box round with iron bands which were also nailed. The sultan then called to the Datto and told him that unless he could break out that he was going to throw him into the sea. The Datto said alright, but to please put on one or two more iron bands. The carpenters did so, and then, by merely moving his arms, the Datto broke the box into pieces and stood up. The carpenters ran for their lives.

The Sultan said*he was not satisfied and that he would (*that) provide another test for the Datto's strength. He took some men and went out into the jungle and there found a living tree six yards in diameter. He told his men to make a hole in the tree large enough for a man to stand in, with a door to enter by and a small hole to breathe through. The Datto went inside, the door was closed, and then the Sultans men bound the tree with iron bands and strips of carabao hide and nailed them all. The Sultan then called to the Datto, and said that if he could not break out he was going to leave him there to die. The Datto answered very well, but

would the Sultan kindly put on some more iron bands so as to leave him safe. The men did so, and the Datto took a long breath maved his arms, and tore the tree asunder.

After this the datto became worse than ever and the Sultan became more determined than before to rid the island of him. He told the Datto that the Sultan of Sulu had a very beautiful sister; that the Sultan and the men of Jolo were strong and brave and that Jolo was the very place for him. The Datto said, "Very well, please yourself". So the Sultan loaded a big schooner with stock and money, and the Datto with all his secretaries started for Jolo.

The schooner anchored off Marangas, called by the Moros, Bangas. Datto Birwa liked the looks of the island (Jolo) and wanted to go ashore at onee. He put on his finest clothes, his gold rings, his barong with its scabbard of gold, and , followed by a special servant carrying his betel nut box, he landed on the Chinese pier. As soon as he landed, the boat maved away. "Where are you going" the Datto called. "We are going out to fish" they replied, but as soon as they got out into the bay they set sail for Mindanao.

The Datto was in a quandry. He could not speak the language of the Jolo Moros, and they could not speak his. Finally an old woman came from Tandu who could speak Mindanao Moro. The Datto said to her "Those Chinese are Christians but you belong to Islam and so do I, and I want you to keep me in your house". She consented and the Datto went to live with her. The old woman was very poor and had to work her farm herself. One day she went out to clear a portion of her land and the datto offered to help. He came along to a cocoanut tree which was in the way, and putting his arms around it, he pulled it up by the roots. The woman was frightened, but at the Dattos request she promised not to tell what she had seen.

About six months after this a schooner anchored in the harbor. The prime minister of the Sultan, and his secretary went out to see what was wanted. The Captain told them that they were Dutchmen from Holland with a letter from their government for the Sultan and asked them to arrange an audience. The Sultan sent word that he would recieve them at two o'clock and at two o'clock the Dutch, about three hundred strong, went to the Sultan's palace.

The letter to the Sultan asked that in the event he, instead of the Spanish, owned and ruled the island, that he give the government of Holland a strip of land on which to build a house for a consulate. The Sultan said no, that he did not wish other nations to be in Jolo. So the captain and his men went back to the schooner.

Later the captain sent word to the Sultan that he had a man on board who could pull up a cocoanut tree by its roots; also musicians and dancers; and he proposed to the Sultan that they have a contest of strength between thier strong men and a contest of skill between their musicians and dancers. In event that the

Sultan lost, he was to give the strip of land asked for by the government of Holland; in the event that the captain lost, he was to give presents to the Sultan.

The Sultan assented but asked for a delay of five days which he said he wanted to use in getting all his people here so that they could see the games. In reality he used the time to gather his fighting men for he had decided that if the Dutch should win the contest, he would have them all killed. He sent word to the Panglimas to send in their fighting men and also to examine all prisoners which the pirates had captured to see if there were any musicians, or dancers were found, but a man who could pull up a cocoanut tree could not be found.

One day the old woman with whom the Datto Birwa lived, heard of the Sultan's difficulty while at market. She told the Datto, saying that if the Sultan won, he was to have the schooner in the bay, and if the captain won, he was to have Jolo island. The Datto sent word to the Sultan through the "Legadung" that he could pull a cocoanut tree. The Sultan sent for him and after seeing him said "I do not think that you can pull a cocoanut tree but I will let you try. Do not say anything to anybody about it". The Datto went home and took a bath that lasted till nine o'clock. When he came from the bath he stretched himself and all the earth shook. The old woman was much frightened thinking that there was an earthquake, but the Datto quited her and told her to say nothing about it.

Next morning was the morning of the games. The Datto took another bath. The old woman with some of her friends watched him. While he was in the bath the hair on his body stood out like needles and when he stood up the earth shook.

The games took place at two o'clock just outside the present walls of Jolo where the new baseball ground now is. In those days this ground was covered with cocoanut trees. All the Dutchmen came ashore and there were four thousand Moro warriors present.

The Moros easily won in the contest of skill for they had graceful Filipino dancers and their musicians had gabangs, and tom-toms and aggongs. These the Dutch did not have. The Dutch captain said to the Sultan, "You have won this contest easily but I will win the next". When it came time for this all the Moro warriors gathered around the Dutch, ten Moros to one Dutchman; for they had not heard of the Datto Birwa and they were sure they were going to lose.

The Sultan gave the word and the Dutch man of strength stepped forward. Grasping a cocoanut tree in his arms, he bent it forward and backward to break the roots, and then pulled it out of the ground. The Dutch were jubilant for they thought that they had won. All the Moro warriors put their hands on their barongs and looked to the Sultan for the signal to kill the Dutch for they were sure they had lost. The Sultan told them to wait a

minute. Datto Birwa stepped forwarded and worked his arms to exercise the muscles. All the earth shook. He put his arms around a cocoanut tree and with one pull, pulled it from the ground, root and all. He held it aloft, crying to the Sultan, "What shall I do with this, plant it on the heads of the Dutch"?. The Moros cheered, claiming that they had won. The Dutch captain objected, saying that his man had also pulled a tree. The Sultan turned to Datto Birwa and made a sign. The Datto thrust his tree downward and drove it into the earth so that only the top showed. The Dutch strong man could not do this. So the Moros won and the Dutch went back to their ship.

The captain sent a s presents, clothes of gold for the men and women; swords with gold scabbards, and gold and diamond medals for the men.

2. a. Soon after this Datto Birwa wanted to marry the sister of the Sultan. The Sultan did not favor the match but he told Datto Birwa that if he could kill, unaided, a wild elephant which lived on Turang Hill, the other side of Mt.Talipao, he could have his sister's hand.

The other dattos on the island objected to this alliance and complained to the Sultan. The Sultan told them not to fear, that the elephant would kill Datto Birwa, but if they wanted to make sure, they could form a party and kill him in case the elephant failed to do so.

Datto Birwa went to the elephant's wallow and found him asleep. He grasped the end of his trunk and pulled him from the wallow, thus awakening him. While wrestling with him, the other dattos came up and instead of attacking the elephant commenced to beat Datto Birwa. Birwa called to them to beat the elephant, not him, but they persisted in pounding him. When they had hit him on the head about a hundred times, with their clubs, he shouted to them that if they did not stop, he would leave the elephant and kill them. They ran for their lives. Birwa then killed the elephant and dragged it by its trunk to the Sultan's palace.

The Sultan's sister now said she would not marry the datto unless he built a house of seven rooms, each twenty yards square. Nobody would help the Datto so he worked alone, pulling up trees in the forest and thrusting them into the earth for the framework of the house. He worked only at night and in two days had completed the house. He then married the Sultan&s sister.

They had no children, but the Datto had previously had a son and the Sultan's sister a daughter; so the datto sent for his son and married him to his wife's daughter. They were the ancestors of the Datto Jokanin who recently died.

3. The first pirates were men of Mindanao. When returning from one of the expiditions, they passed by the island of Banginghi with ten boats full of lantakas. The men of Banginghi saw them and were anxious to accompany them. They all went to see the Sultan of Sulu to get his permission to become pirates. He gave it on condition that they would not go to Borneo (Nearo Brunai) for the people of Borneo*to Islam and the rulers were(*belonged)

his relatives. He told them that he would have them killed if they went ro Borneo and advised them to confine their operations to the northern islands; Samar, Cebu, Leyte, Luzon, etc. He also imposed the conditions that he was to receive two out of every ten men captured.

On the first trip they captured about two hundred men and women. The men they made slaves, and the women slaves and concubines. They made many trips after this, always being careful not to go near any of the Spanish garrisons. A trip to the northern islands always consumed about two months.

The Sultan asked them after one of their trips how they managed to capture so many men and women without losing any of their own number. They replied that they usually landed on a Sunday when everyone was at church. One half of the party was left with the boats. When the other half attacked they drove the inhabitants to the seacoast where they were captured.

Very soon the pirates became intoxicated with success, and openly defying the Sultan, they made expiditions to Borneo, Singapore, India, Java and Sumatra. They brought back with them many men, cannons, much money, cloth, gold ornaments and many precious stones.

After one of these expiditions the Sultan asked them how they managed to subsist while they were crossing the sea. They replied that they took with them corn (gandum) and Layagun, a kind of rice which they swallowed whole without chewing. They later washed it out of their excreta and ate it again.

A pirate boat was called "gabong". It was simular to a vinta with the exception that it had no bamboo outriggers. It was very swift. The expiditions were composed of any number of boats from five to forty.

The most noted pirate chiefs were Panglima Alip and Panglima Gangawi. The Moros of today regard the early pirates as heroes and speak of them with great respect.

Upon the third attempt the Spaniards succeeded in breaking up these bands. They annihilated the inhabitants of Banghihi. The Mindanao pirates escaped to Borneo, where their descendants now live.

A story is related of Mowat, a lesser pirate chief, who made his last expidition about seventy years ago. He had started for the northern islands but had been chased by a gunboat. While waiting for night, he anchored his boats, forty of them, out of sight of land. To while away the time, he had the boats draw close together and then started a game of Magsugalbunu. The stakes were rolls of opium, which had recently been captured from a schooner. While playing, the smoke of a gunboat was reported to him, but he was not alarmed, saying, "We will finish our game. If it comes close enough, we will capture it". The gunboat, which was English, came very close. Mowat told each man

to take his winnings, and ordered the boats cast apart. The gunboat fired a shot and sunk all but five boats. These five boats made for the gunboat and the pirates swarmed over the side. All but Mowat and three companions were either cut down or shot. These were not killed because they had good hadjimuts. The engineer of the boat wanted to put Mowat into the furnace, but the captain intervened and ordered him tied to a rope and dragged behind. At the end of every hour he was pulled up to see if he was alive. They could not kill him in this manner and he was taken to an English port. What finally became of him, nobody knows.

His three companions were liberated and came back to Jolo and told this story.

CHAPTER XXI.

History.

The history of the Moros as related by the Moros who know it is divided into three periods. The first treats of the coming of Skander Jokanin, bringing the first Moros to this island: the second, of the three tribes that sprung from the people whom Skander Jokanin brought; of the coming of the fourth tribe of the Samals, called "Tagidaina"; and of the coming of various prominent men: The third period treats of events that happened after the landing of the man, at Buansah, who afterward became the first Sultan, Sariphul Hassim.

1st.Period.

After the waters which God had caused to destroy the earth had subsided, Noah's Ark which contained the people whom God saved landed on Mt. Arat. Amoung these people was one Skander Jokanin.

Some time after the landing of the ark on MtArat, Jokanin had a dream in which he saw many beautiful and uninhabited islands seperated by broad expanses of water. He wanted to go to these islands but was puzzled as how to get there for he had no boat. He was told in his dream that if he would blow hard he could create a wind, and that if he would jump up into the air the wind would carry him to these islands. Upon awakening he blew as directed in his dream. Jumped into the air and was carried by his self -created breeze to the island of Java. From there he was borne in the same manner to Manado in the Celebes group, and then to Jolo. He returned from Jolo to Arat, and , Taking a man and a woman, one in each hand, he carried them through the air to Java. Manado and Jolo were peopled in the same manner. The two people placed on the island of Jolo took the name of Jokanin and were the ancestors of the three tribes spoken of in the next period.

2nd. Period.

The first tribe that lived in Jolo were the Maimbunghanuns; the names of the chief men were Datto Sipad and Datto Marawangsa, two brothers. The second was the tribe of Tagimahaneen Tagidaina. The third tribe was the tribe of Baklayanun Tagidaina.

The Maimbunghanuns lived at Maimbung and in the near vicinity. The Tagimahanuns lived at Maimbung in Pansol and in the vicinity. The Baklay-anuns lived in the fields to the north from Pugut Point to Sietpoint and also at Lati.

About this time there appeared a man named Twan Masaaik who was very skilled and whom all the people believed to be the descendant of a prophet. He was not a descendant of Adam because he sprang from the stem of a bamboo (Kayawan) tree. The early Moros looked upon him as a very great man because they were lazy.

The knowledge of the early Moros was not the same as the knowledge of Ahlilosanaty Wooljamat (knowledge gained from the Koran?. Some of them prayed on graves; some of them prayed on stones. That's what they knew. Twan Masaaik married the daughter of Rajah Sipad, granddaughter of Datto Sipad; the name of the wife of Twan Masaaik was Inda-Indar-Suga. Inda-Indar-Suga had three children by Twan Massaaik, the first a son called Twan Hakeem; The second a son called Twan Paam; the third a daughter dalled Aesa. The descendants of Twan Masaaik lived around the hill called Sinumaan and also around Mt. Patikul.

About this time the Samals came from the island of Johar. They were driven upon this island(Jolo) by a big storm. The Moros took them in and cared for them. The Samals are the fourth tribe that lived in Sulu (Jolo) island. They were called Tagidaina.

A short while after this appeared a man called Kareenul Mahdoom. He came to Jolo in an iron tub and was called by the Moros who received him, Twan Shapaap Awalia. He lived at Buandah, and there erected a church for praying. Ten years after this a man called Rajah Maguida Baginda, came from a place called Mana-Manangkabow to Zamboanga, past the island of Basilan and thence to Jolo. All the chiefs and all the priests of Buansah tried to sink the boat of Rajah Baginda. When they tried this Rajah Baginda stood up and said "Why do you people want to sink our boat? We are not storm driven men. We want to visit your land." Then Rajah Baginda and the priests had a conference. As soon as it was understood what Rajah Baginda wanted, the priests took him in and cared for him. The Moros gave presents to Rajah Baginda and told him to stay at Buansah. The companions of Rajah Baginda were priests. One of them called Mautirie Assip, was later appointed olankaya. He married a woman of pudul called Sandylie. Their descendants, one of whom, Nakieb-Adduk is still alive, lived at Pudul.

Said Ababakar, an Arabian, came from Palembang Sumatra to Borneo and thence to Jolo about 400 years ago. He said to the people who met him, "Where do you live and where is your place of prayer?". All the people said "In Buansah". Then Said Abubakar came ashore at Buansah.

3rd. Period.

At sunset, Said Abubakar, attired in a long white robe, began to say his prayers. The Moros, thinking him crazy, were frightened, and wanted him to go to another place. But he said that he came to Jolo Purposely to tell the people that there was aGod, and to teach them how to pray to him. The Moros asked him "Who and what is God and how does he look?", but Said Abubakar said, "Icannot tell you; I have not seen Him myself, but He is God for he made the world and all there is in it". The Moros

were unconvinced and told him he had better go to some other place but he persisted and finally obtained permission to instruct the children. He made great progress with the children and finally the older people became interested. At Abubakar's suggestion, a mosque was built at Buansah and he taught the people the Arabic alphabet by means of which he said they would be able to talk to each other on paper. Soon he sent to his country for Korans and taught all the people how to read the Koran and the laws. The shore people were soon converted to Mohammadanism.

The hill people were still unconverted. The coast people said "lets fight the hill people and convert them to Islam". But Abubakar would not allow it and instead told the people to pound rice and cakes and make clothing. Then the coast people marched inland to a place, now called Payahan. Abubakar sent word to the head man that was he an Arabian who could be talked to by writing on paper. The head man, called in those days "Tomoai", said that he did not want to see him for he did not want to change the customs of his ancestors. So Abubakar approached and threw cakes and clothing into the house of the Moros. The children ate the cakes, but the older people thought them poison and gave them to the dogs. The dogs were not killed and the children went out to the camp of Abubakar where they were treated kindly. The two tribes came to an understanding. That night Abubakar slept in the house fo the chief. The chief had a dream that he was living in a large house with beautiful decorations. Abubakar interpreted the dream, saying tthat the house was the new religion and the decorationsits benifits. The news spread and after much difficulty the people were converted. Abubakar named the place Payahan, which means difficult to teach (from the Malay "Paya" meaning difficult). Some people near there did not want to give up eating pigs and persisted in eating sucklings, "Bagting" saying that they were not pigs. Abubakar named that place "Bodoh" meaning stupid. Both places are in existence today.

The whole island was soon converted and the people were so pleased that they bestowed all their land upon Abubakar and made him Sultan, calling him Sultan Sariphul Hassim.

Sultan Hassim had a meeting of all the people and in their presence ordered the chiefs to go back and divide all their land among the people. This is how the ancestors of the present Moros acquired their title to the land which has been handed down from father to son.

Sariphul Hassim divided the land into six districts, namely

Panchor, (now Pansol)
Parang
Gitung
Lati
Looc
Tandu,

Over five of these districts he appointed Panglimas. The sixth Tandu, had no Panglima for the people of the other districts claimed those of Tandu as slaves.

Hassim married Paraamisulia, the daughter of Rajah Baginda. All of their descendants have been either Sultans or dattos. The eldest sons were the crown princes, "Rajamuda" and the others were dattos.

(NOTE)---- When Hassim sent for the Korans to teach the people two brothers, Arabians, Said Alawi Bapaki and Said Un Nikal (called by Moros, Mohadum) came to Jolo and traveled over the island teaching the people and converting them to Islam. Said Un Nikal is buried on Bud Agad.

The grave of the first Sultan, Sariphul Hassim is on Bud Tumatangas.

Buansah, now called Batu-Batu is about five miles southwest of Jolo on the coast.

The data for this chapter was obtained from Hadji Butu Addul Baki, prime minister of the present Sultan. The first and third periods were written down at his dictation; the second was translated from a story in Arabic, the data for which was supplied by him.

THE END.